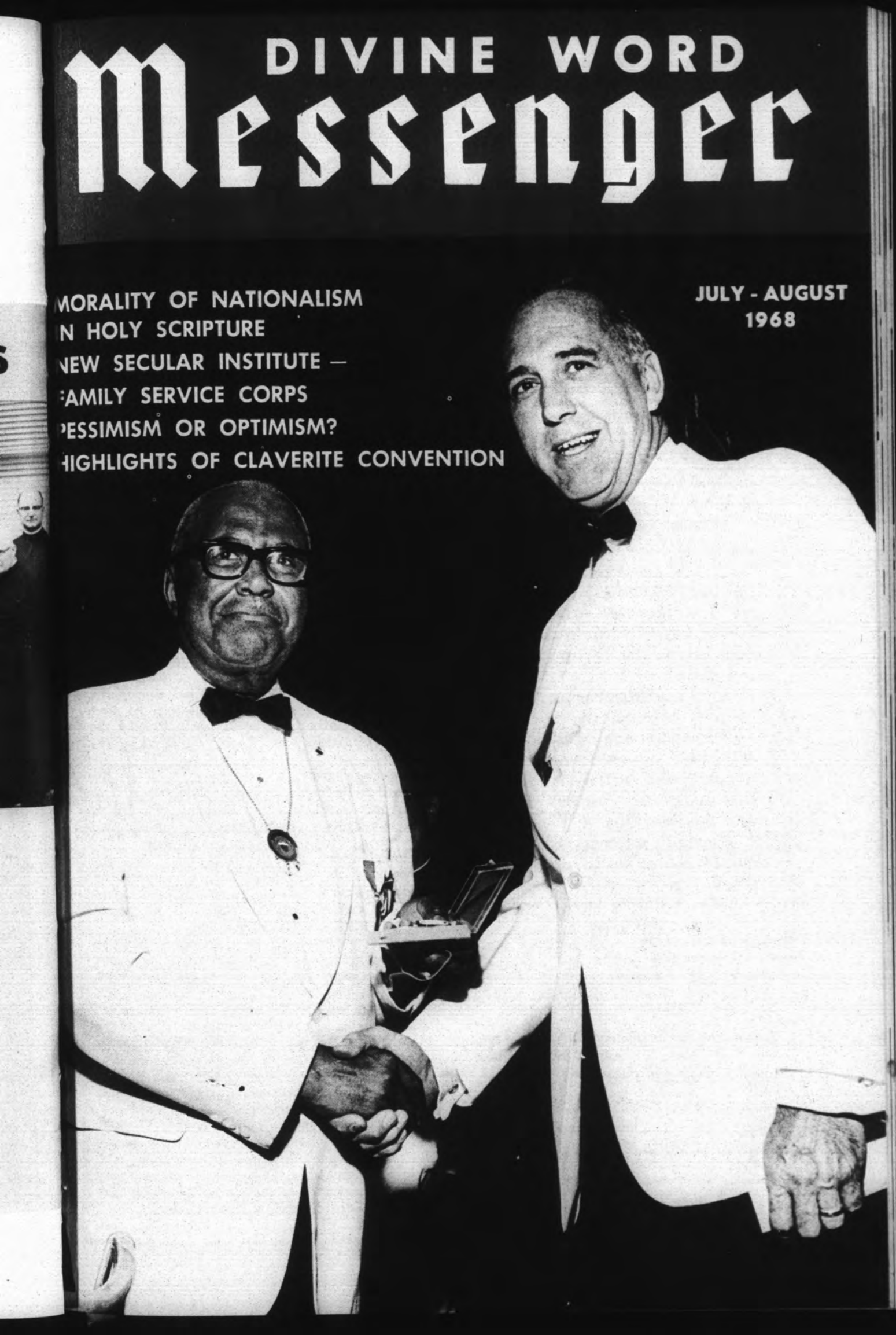
# DIVINE WORD Messenger


MORALITY OF NATIONALISM
N HOLY SCRIPTURE
NEW SECULAR INSTITUTE —
AMILY SERVICE CORPS
ESSIMISM OR OPTIMISM?
IGHLIGHTS OF CLAVERITE CONVENTION


JULY - AUGUST
1968



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# THE RHINE FLOWS INTO THE TIBER

*A book review by Rev. Charles Leisring, S.V.D.*

THE RHINE FLOWS INTO THE TIBER. Ralph M. Wiltgen, S.V.D., Hawthorn Books, 304 pp., $6.95 (1967). Also available from your local book store or from Divine Word Publications, Techny, Illinois, 60082.

We have all become familiar with a great event of our times—the Second Vatican Council —which took place in Rome between October 11, 1962 and December 8, 1965. From the pulpit, from the secular and Catholic press, from days of recollection and casual conversation, Catholics the world over have come to realize that the Ecumenical Council known as "Vatican II" has brought a great change into their lives.

In spite of all the bits of information which we have picked up through these various media, many of us find ourselves confused about just what happened at the Council, what were its achievements, how it came to the conclusions that are changing our Church so much. For such persons there is a chance to get behind the scenes of the Council to find out in plain, readable language just what transpired during the four sessions of the Council. This can be done by reading Father Ralph Wiltgen's book on the Council entitled *The Rhine Flows Into the Tiber.*

There is hardly a more useful book on the Council to be found. The detailed Table of Contents and complete Index make it possible to pick out topics of special interest. One can find references to topics like "Sacred Liturgy," "The Blessed Virgin Mary," "Religious Freedom," "Women at the Council," "the Laity, and many other subjects which will eventually lead one to read the entire story of Vatican II in the interesting style of Father Wiltgen.

In the references to racial problems one can find that Bishop Robert Tracy of Baton Rouge, Louisiana, won the applause of the assembled Fathers by his plea for a "solemn dogmatic declaration on the equality of all men, with respect to nation and race." In the final wording of the Council's decrees we find this clear statement: "The Church rejects, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion."

Through the reading of this book a Catholic will find himself becoming better attuned to the changes taking place in the Church today and more ready to accept these changes because they are now understood in the context in which they originated—the Second Vatican Council.

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# DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

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**COVER:**
**Martin H. Work, executive director of the National Council of Catholic Men, receives the 1968 St. Peter Claver gold medal award of merit here from the Knights of Peter Claver. The medal is presented annually to a person who has contributed to the advancement of mutual understanding, enhanced and enriched the prestige and dignity of the individual and fostered the cause of better human relations of mankind, particularly in the racial area. Dr. Eugene Perry, Past Supreme Knight, left, presents the award to Mr. Work.**

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**THE DIVINE WORD MISSIONARIES** are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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MEMBER cpa CATHOLIC PRESS ASSOCIATION

Rev. William J. Kelley, S.V.D.

# NO ONE IS EVER OFFENDED WHEN YOU SAY "THANKS"

The following story was written by Mr. Joseph Sullivan, our publisher. Its thoughts re-echo our sentiments of gratitude to all who have responded to our appeals by their prayers, encouragement, and sacrifices. YOU make it possible for us to carry on the work of the Southern Missions. To YOU and to Mr. Sullivan and to all our friends we say, "Thank You."

March 18, 1895 I was born in Lowell, Mass., a 100,000 mill city, 25 miles north of Boston.

In those days our winters were severe. Frequently we would experience two to three-foot snowstorms, which oft times would keep us snowed-in for two or three days following a storm, due to inadequate and most primitive snow removal equipment.

I carried a home delivery route of 150 newspapers immediately after leaving school. This I would follow up with a street corner sale at the corner of Gorham and Moore Streets. All help worked in those days until 6 p.m. I would arrive home around 6:40 p.m.

Upon my arrival home one night, about sixty years ago, my mother advised me not to take my overcoat, overshoes, mittens, woolen cap, etc. off, that Mrs. Small, our next door neighbor, wanted me to go to the grocery store for her.

Immediately I went to the Small residence, got my list of wanted items, went to the store and returned loaded down. I remember one of the items was a gallon of kerosene oil. We had no gas or electricity in those days.

Mrs. Small gave me a penny for my service.

Returning home at about 7:15 p.m. I removed all my heavy winter clothing and was "all set" to eat my supper when I proudly showed my mother the penny. She asked if I had thanked Mrs. Small. I answered that I had not.

Immediately she ordered me to put all my winter duds on again and return to Small's and thank the Mrs. for the penny.

One can imagine how I felt, looking at my supper on the table, and not being allowed to take a bite. However it was one of the best lessons my good mother ever taught me, since I then learned to thank all people.

From that day to this, I have never neglected to thank every one who in any way befriended me. I know that no one is ever offended when you thank him.

Rev. Herman Mu

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Rev. Herman Mueller, S.V.D.

# MORALITY OF NATIONALISM IN HOLY SCRIPTURE

*By* Rev. Herman Mueller, S.V.D.

(EDITOR'S NOTE: *Fr. Mueller, former Professor of Sacred Scripture at Divine Word Seminary, Bay St. Louis, is presently working on his doctoral dissertation in Rome*).

"Man looks at the face, God looks at the heart" (I Sm. 16:7).

A. It is true, the problem of integration and segregation is a modern one which did not exist in this form during the time of the origin of the gospels. But the root of this evil, superiority complex, is as old as mankind. One offspring of it was *slavery*. Holy Scripture attacks this evil only indirectly by stressing the equality of *all* men before God without distinction, and the liberty and union with Christ through baptism, by inviting *all* into God's kingdom, and underlining the personal rights of everybody.[1]

A second offspring was *nationalism*. We are inclined to judge by external features like stature, height, form of face, and color of skin, and we easily regard our nation superior to others. Scripture attacks this evil more directly.

B. 1. When Samuel was ordered by God to look for a new king instead of the rejected king Saul, he went to the house of Jesse in search for a successor. The host introduced his seven sons to Samuel, one taller than the other. Samuel was impressed by what he saw and wanted to anoint the first one king. But none of these seven grownups did the Lord have in mind. He had chosen young ruddy David, and he gave Samuel to understand: "Do not look at his appearance or the height of his stature. For the Lord does not see as man sees, for man looks on the outward appearance, but the Lord looks at the heart" (I Sm. 16:7).

2. A little more than one thousand years later the Lord spoke the same words in a vision to St. Peter. The Church was newly established in Palestine. Thus far only Jews had been received with few exceptions, proselytes on Pentecost (Acts 2:5-41) and the chamberlain of the queen of Ethiopia (Acts 8:26-40). Cornelius, a Roman centurion, was the first pagan who wanted to be baptized, and therefore sent a messenger to St. Peter. Humanly speaking, for Peter to receive a pagan into the Church was the same as eating pork meat was for a Jew. It just could not be done. "What I call clean, you must not call unclean" was the Lord's reply, and thus Peter received Cornelius into the Church. Yahweh's word to Samuel flashed through his mind: "Now I really understand that God shows no partiality, but welcomes the man of any nation who receives him and does what is right" (Acts 10:35).

3. This decision of St. Peter was the overture to his decision at the Council of Jerusalem. Some Jewish suprema-

[1] Cf. *The American Ecclesiastical Review*, CLI, No. 5 (November, 1964), pp. 307-316.

**(This drawing was done in 1965 by Mary Wagner of Blessed Sacrament School, Toledo, Ohio, who was then a seventh grade student).**

cists created a disturbance by harping on their Jewish heritage and by telling the Gentile Christians, in no uncertain terms, that they were not real Christians unless they were circumcised and observed the Law of Moses. First they would have to become Jews and only then Christians. They did not openly say so, but they were convinced that the Jewish race was superior to any other.

The first Pope made the decision: "Brothers, God who knows men's hearts testified for the heathen by giving them the Holy Spirit just as he had done to us, making no difference between us and them, but cleansing their hearts by faith. Then why do you try to test God, by putting on the necks of these disciples a yoke that neither our forefathers nor we have been able to bear. We believe it is by the mercy of the Lord that we are saved just as they are" (Acts 15:7-11).

The dogmatic decision was made; the moral issue clearly stated. And where principles are kept, compromises of charity can easily be made. Thus the Gentile Christians did not mind abstaining, out of charity, for some of their weaker Jewish Christians who were easily scandalized, from things that were neutral in themselves and thus allowed, but were a horror in Jewish eyes. Whenever, therefore, Gentile and Jewish Christians would live together, the former would abstain from meat purchased from a sacrifice offered to idols; they would not marry close relatives, and they would not eat strangled food nor any food that contained blood (Acts 15:29).[2]

4. Yet, not all problems were solved by this policy statement. Everybody admits that there is a valid distinction between principle and genuine compromise in favor of charity. But in practical life it will often be difficult to tell the difference between a moral and a mere social issue. St. Peter and St. Paul were among the first to disagree on that score. The Apostles Council had said nothing explicitly if the Jews were still bound to the Mosaic Law, although St. Peter's answer, "We Jews will be saved not by the Law but just like the Gentiles, by the grace of Jesus" (Acts 15:11) implied that the Law was not necessary for the Jews either. Those of good will would see the implied answer, others, however, would take their time.

When St. Peter came to Antioch, he was convinced that the ceremonial law was no longer binding; he took his meals with the converts from paganism, although according to the Mosaic Law such a procedure made a Jew levitically unclean. Soon, however, some Judaizers from Jerusalem were

[2] This is obviously the better reading of the Clause of St. James, for it explains best how the other readings came about. Later copiest did not always understand the real point of comparison: things which are objectively neutral and allowed but were a horror for a Jew. Thus Codex D made a moral rule out of it (Christians must abstain from idolatry, fornication, and murder), whereas $P^{45}$ considered it as a food rule (Christians shall abstain from meat offered to idols, from strangled food and from food that had blood in it).

scandalized by Peter's behavior. Pagan converts were free from the Law, but it was unthinkable that a born Jew should desert it. And so Peter withdrew from the company of the Gentile Christians, and all converts from Judaism followed his example, even Paul's best friend, Barnabas (Gal. 2:12-13).

Was St. Peter right in doing so, or did St. Paul understand the problem better, when he blamed Peter for being inconsistent; for endangering the recently won liberty from the Mosaic Law, and for making the Gentile converts look like second-class Christians? Paul obviously was convinced that Peter was wrong: "When I saw that they were not walking uprightly according to the truth of the gospel, I said to Cephas before them all: 'If thou, though a Jew, livest like the Gentiles, and not like the Jews, how is it that thou doest compel the Gentiles to live like the Jews'" (Gal. 2:14)? For him this was a moral, not a mere social issue. Thus he withstood Peter in his face. Many theologians have followed St. Paul's evaluation.

Unfortunately, since we have only St. Paul's report of this incident, there is no possibility to compare. Gaechter[3] and other theologians, however, think that St. Peter rightly took the issue for a social one. Everyone knew that he did not consider the Law as necessary for salvation. But a Jewish Christian certainly could live the life of a Jew as long as there was a Temple in Jerusalem, not because such a life was necessary for salvation or made a Christian Jew more perfect, but because it was one form of life among others; and everyone has to have one form. The Law was abrogated, but God permitted a time of transition. Peter believed that patience could work out the problems of the Mosaic Law in time without tearing to shreds

[3] Paul Gächter, S.J. *Petrus und seine zeit: Neutestamentliche Studien* (Innsbruck: Tyrolia Verlag, 1958), pp. 233-257.

*(Continued on Page 120)*

**REV. LAWRENCE SILVER, S.V.D.**

**May he rest in peace.**

Rev. Lawrence Silver, S.V.D., 32, died Wednesday, July 31, at the Research and Medical Hospital, Kansas City, Missouri. Father Silver, a Divine Word Missionary in Argentina, was flown to Kansas City, July 13, after undergoing surgery for removal of a cyst from his stomach in Argentina. He was hospitalized in Kansas City, where physicians diagnosed his condition as a malignancy.

A funeral mass was said for Father Silver on Saturday morning, August 3, at Our Lady of Lourdes, Harrisonville, Missouri, his home parish. On August 5, a concelebrated funeral mass was sung for him at Divine Word Seminary Chapel, Techny, Illinois and he was buried in the Divine Word Seminary cemetery following the mass.

Survivors include his parents Henry and Barbara Silver, Harrisonville, Missouri, four brothers and one sister, Mrs. Marie Gilkeson, also of Harrisonville. Two brothers are members of the Oblate religious order. Both are stationed in Belleville, Illinois, Brother Gerald Silver, O.M.I., at Our Lady of the Snows Retirement Home, and Brother Francis Silver, O.M.I., a teacher at St. Henry's Seminary.

Born in Paxton, Nebraska, Father Silver moved to Sherburn, Minnesota with his family as a youth. He attended St. Luke's grammar school there before he began training with the Society of the Divine Word at Divine Word Seminary, East Troy, Wisconsin, in 1950. He did his theological studies at *Divine Word Seminary, Bay St. Louis, Mississippi* and was ordained to the priesthood on March 29, 1964. The following year he was missioned to Argentina where he taught at St. Francis Xavier College in Roca.

**Reaching the heart of a people in need—Day Nursery.**

A new secular institute, the FAMILY SERVICE CORPS, was founded last March by Divine Word Missionary Father Lawrence Lovasik. At present it has nine members and expects about ten more this fall. The newly-formed secular institute of women is characterized by a sincere desire for self-sanctification and participation in the apostolate of charity of the Church. Its members live in community in the spirit of the early Christian community. Their private profession of the evangelical vows of apostolic poverty, chastity, and obedience, renewed each year, are a confirmation and intensification of the following of Christ.

### Modern Type of Religious

Though they are not a religious or diocesan congregation, they live "a modern type of religious life" adapted to our times and to the social work they do, as they prepare themselves for Papal Approbation as a Lay Institute in the Church.

### Based Upon Vatican II

The Rule, or way of life, of the members of the Family Service Corps is based on the spirit of the Gospels and the documents of Vatican Council II. These are the principal sources of their meditation and instruction.

The specific rules of discipline shall be simple, flexible, practical and easily adjusted to the work which the members do. They shall avoid formality, legalism and multiplicity of observances. Our Lord's command: "Love one another, just as I have loved you," shall be the basis of their community living.

### Spirituality

The dominant aim of the members of the Family Service Corps is to live the Christian life as perfectly as possible by doing the will of the Father, through and with Jesus Christ, in the power of the Holy Spirit. Christian life means living the life of the sons of God, entering into communion with Father, Son and Spirit and, consequently with the brethren.

The Eucharistic celebration, including the Service of the Word, is the center and high point of the Christian life, and therefore of this institute, because there, through Christ present among men, they become brothers again and, in the power of the Spirit, are able to surrender themselves with their elder Brother to the Eternal Father. Above all, in the Eucharistic celebration, they will "express in their lives and manifest to others the mystery of Christ and the real nature of the true Church."

Since Eucharistic life is Christian life at its highest intensity, understanding Word and Sacrament is the source of the spiritual life of the members, the love of God and the brethren, which should govern the life of the true Christian, are to be nourished by the selfsame sources that feed the entire

**Practical Nurses at St. Francis Hospital, Pittsburgh, Pa.**

# ERVICE CORPS

Church: *Scripture* and *Liturgy*. Prior to any particular spirituality, they should let themselves be formed by the Word of God and the sacramental liturgy of the Church. Since they are nourished, as is the entire People of God, by the celebration of Word and Sacrament, they should live and feel with the Church, and their concern should be the service of the kingdom. They must live deeply the mystery of the Church ("Church" meaning the People of God in whom God's will of universal salvation becomes manifest).

**A class in the Confraternity of Christian Doctrine — during home visitation.**

### Apostolate of Charity

Taking care of the social needs of people is the work of the Church because it is a work of charity embodied in God's Great Commandment: "You must love your neighbor as yourself" (Mt. 19, 19).

Working for the poor, the sick, the sinners, the underprivileged, the needy, the discouraged, took up the major portion of our Lord's public life. The Evangelist sums up his life in the words: "He went about doing good."

Our Lord expressed his last will in these words: "I give you a new commandment: love one another; just as I have loved you, you also must love one another. By this love you have for one another, everyone will know that you are my disciples" (Jn. 13, 34. 35). He promised the reward of heaven to those who would obey his commandment of love: "Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; naked, you clothed me; sick, you visited me; in prison, and you came to see me . . . Insofar as you did this to one of the least of these brothers of mine, you did it to me" (Mt. 25, 35-40).

The Constitution on the Church expresses the ideal of the Family Service Corps in these words: "Today they are called by God that by exercising their proper function, and led by the spirit of the Gospel, they may work for the sanctification of the world from within as a leaven. In this way they make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity . . . The lay apostolate, is a participation in the salvific mission of the Church itself" (31, 33).

The baptismal appointment to serve Christ in his mystical body is verified in the community life of the Family Service Corps. The Constitution on the Church states: "Since the evangelical counsels which lead to charity join their followers to the Church and its mystery in a special way, the spiritual life of these people should then be devoted to the welfare of the whole Church." (44) Since baptism consecrates the Christian to Christ and to his body, the private vows of the members endorsing the baptismal vocation make more intense the seeking of communion with Jesus as well as the service of the brethren.

The whole spiritual life of the members must be oriented toward this apostolate of charity, and the whole apostolate must be given form by the true Christian spirit. Their life in community has a twofold orientation:

**Social workers in the Hill District of Pittsburgh — a playground in a ghetto.**

greater communion with Christ and more dedicated service of his mystical body. They regard their contact with other human beings as encounters in which Christ is ready to transform and comfort them. Listening to others, accepting them, helping them, and offering their friendship to them are the ways in which Jesus Christ leads them to die more to their self-love and rise to a new dimension of charity and communion. They can reveal the meaning of the Gospel to humanity when they open their hearts to the miseries of the world, when they are willing to suffer with the underprivileged, and when they generously serve their needs in the spirit of Christ. Solidarity with the poor and dispossessed is one of the greatest signs of Christian charity today. Kindness is the overflowing of one's self into the lives of others.

The members of the Family Service Corps will reveal the meaning of the Gospel to humanity also by the teaching of religion especially in the Confraternity of Christian Doctrine program. As many of them as possible will take the CCD course and will do part time or full time Confraternity work. This spiritual training and experience in teaching religion will contribute greatly to their own sanctification and apostolic zeal.

## Family Service

Since the basic purpose of Catholic social work is to preserve the family unit, members of the Family Service Corps dedicate their services to the spiritual, social, emotional and physical well-being of the family, of any race or nationality or creed. In an effort to achieve this objective, multiple service is provided by the civil and diocesan programs that are divided into two main categories — family welfare and child welfare.

Some of the services available through family welfare are: Family counseling, care for the unmarried mother, care for the aged, material relief, special nursing care, employment, other agency investigations and burial of the indigent dead.

Services provided through child welfare are: adoption applications, foster home applications, placement of dependent and neglected children, delinquent and predelinquent children, special care for mentally and physically handicapped, supervision, psychological counseling and testing, aid to deaf and mute children, speech therapy. The members of the Family Service Corps endeavor to participate in these diocesan and civil programs to serve the family and child welfare needs of both parish and community.

### Family Spirit

According to the New Testament, Christian life is the life of the brethren: the unity of the many in a common life is the sign of Christ's victory. In this way the members of the Family Service Corps, following the example of the early Christians, announce to the world the reconciliation that Christ offers to those who believe in his name. But unity of the brethren is, above all, the fruit of charity. Loving one another, living for the same ideal, sharing in the same gifts, bearing the burden of life together — this is the unity of the spiritual family to which all must aspire. This unifying effect of the presence and gifts of Christ in the community is designated by St. Paul as "communion" or "fellowship." This means the sharing, openness, friendship and love which are the fruit of divine grace among men. The common rules of this spiritual family are intended to promote and strengthen vital communion among the members. The scriptural ideal of having "one heart and one soul in God" does not imply a regimented community life. The Decree of the Council on religious life gives great liberty for the adaptation of this life to the needs of the present. Such "liberty with responsibility," along with sincere sisterly charity, should be the characteristic trait of the Family Service Corps.

The members are not governed by a superior, but each home and its members are represented by a co-ordinator, chosen by the other members at regular intervals. She is assisted by two or more advisers.

As the membership grows, members will live in groups of three or more in a home, as close as possible to their apostolic work. These small communities that may spread to other areas of our country — and even abroad — are still bound together as one family. A General Coordinator and her advisors, elected by the majority vote of all the members, will represent the entire federation of communities.

The members will support themselves with the funds received for their services. They will share as far as possible in the parochial life of the area where they are occupied. They will attend daily Mass preferably in the local parish church, and make their adoration of the Blessed Sacrament where this is convenient. They are to be an inspiration for the people of the neighborhood.

### Qualifications

The essential qualifications for joining the Family Service Corps are: a sincere desire of self-sanctification and the service of the neighbor in the spirit of Christ and Vatican Council II; congeniality and adaptability to community living; average intelligence. Allowance will be made as far as education, health, age, experience, and family background are concerned. Two recommendations, one of which is from a priest, will be required.

The Family Service Corps, in Father Lovasik's estimation, is the type of spiritual family that will be best suited to carry on the work of the Church among the poor and underprivileged in our times. He shall therefore dedicate all the time and energy he has at his disposal to form the institute according to the norms of Vatican Council II for the service of the Church and the happiness of the members, and to recruit new members for the institute.

For further information contact:
Rev. Lawrence G. Lovasik, S.V.D.
207 Lytton Avenue
Pittsburgh, Penna. 15213

**One of the members who is on the staff of the Major's Committee of Human Resources and her Director, Rev. Leroy Hacker. A number of the girls work on the Poverty Program.**

**Dr. Paul Burns, left, director of Dept. of Forestry, L.S.U., and Elder in University Presbyterian Church, and Dr. W. S. McKee, right, Executive Director, Louisiana Presbytery, are shown presenting a $500 check to Rev. Elmer Powell, S.V.D., for St. Paul's Community Center.**

## Louisiana Presbyterians Donate Check For Eden Park

The Presbytery of Louisiana composed of 31 Presbyterian churches in southern Louisiana recently presented the Rev. Elmer Powell, S.V.D., a check for $500 to aid in the erection of St. Paul's Community Center in Eden Park, Baton Rouge, La.

Dr. Paul Burns, director of the School of Forestry, Louisiana State University and an elder in the University Presbyterian Church, said in presenting the check, "I am looking forward to this donation being the beginning of continued involvement by the Presbyterian Church in this work."

Construction on the Community Center at 39th and Capitol Avenue has begun under the auspices of the Catholic Diocese of Baton Rouge and St. Paul the Apostle Catholic Church.

When completed in mid-December of this year, this facility will afford a meeting place for parish activities and several areas for Eden Park community projects, such as child care center, adult education courses, and a recreational program for children and youth. It will have a large multi-purpose hall, four separate meeting rooms, a kitchen, and an office.

The Rev. W. S. McKee is the executive secretary of the Louisiana Presbytery which made the contribution.

St. Paul's Community Center

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Rev. Elmer S. Powell, S.V.D.
St. Paul the Apostle Church
3912 Capitol Drive
Baton Rouge, Louisiana 70802

# PESSIMISM or OPTIMISM?

*By*
BLANCHE THOMPSON RICHARDSON

In the foothills of the Ozark Mountains, in Southern Illinois, there lived a hotel-keeper who, when asked what he thought of Illinois, said: "Well, sir, out here there are more rivers and less water, more cows and less milk, you can look farther and see less, and you can work harder and earn less than in any other State in the Union."

Here was an incurable pessimist. Now, if he was the only victim of this disease, we might dismiss him without another thought. But, sad to relate, he is not an isolated individual, but is typical of a great number of unhappy people—people who stand in the midst of abundance yet have bitter hearts and blind eyes, for pessimism is a disease that attacks an individual and makes him labor under the delusion that *he* is all right, but the *world* is all wrong. He is one who does not swallow his bitter pills whole as he should, but chews them up and insists on describing the taste to everyone who will listen.

Therefore the pessimist is often a lonely person, for we can have no real regard or respect for the man or woman, old or young, who thinks there are more crows in the trees than larks in the sky; more men that are crooks than men that are straight; more blossoms with blight than blossoms with bloom; that the essential heart of life is evil and that man's career is tragedy and life is a disaster. Such thinking will wreck and ruin any life in short order, for much of our misery is due to the attitude of mind with which we face life.

The great intellectuals in the world's history—from Homer down to Shakespeare and Browning — have, without exception, been men of exultant hopefulness and contagious good cheer.

Much of value today is being accomplished by statesmen, against seemingly impossible odds, because of their incurable optimism. Too many others of us serve, but with protest. We give, but reluctantly. The inner motivation is gone. And so the effervescence of joy is absent too.

Now the optimist is not a person who necessarily escapes trouble, but rather one who handles it properly with

the help of God, and therefore is able to keep it in its proper perspective. He keeps his mind set on loyal friends and helpers instead of listening to the carping fault-finders who always play all of life's tunes in a minor key. The optimist works hard and remembers that a smile can add a great deal to his face value.

Now of course, like other things, we can carry optimism to the point where it becomes foolishness. We have to learn to distinguish between impending tragedy and petty difficulties. Yet many a person fails utterly to make the distinction, and molehills become mountains and life is one long wail of woe.

This is where religion enters the picture, for there is a continuing spirit of undefeatable optimism in the life of a truly religious person. Therefore we should realize that, if we want our lives to be permeated with the joy of optimism, we should strive to make our religion a controlling factor of experience rather than an appendage tacked on to life. We should not wait until trouble finds us. Rather, we should remember the old saying that "We build our character by the bricks of habit that we pile up every day. Each seems a little thing, but before we are aware of it, we have shaped the house we live in."

**Take, for example, the amazing story of Miss Adeline A. Ruenzi.**

Totally blind now, Miss Ruenzi has been comforting and serving the blind most of her adult life. Her devotion and ability to aid them required years of personal rehabilitation, study and preparation. When she lost her sight, at the age of thirty, she could have decided that her life was finished and sat around wailing and moaning. Instead, she was determined to help the Lord in His work and took Psalm 146:8 as her goal in life: "The Lord openeth the eyes of the blind."

Within two years, because of her valuable teaching and business experience as a sighted person, she was active as a volunteer worker, helping to teach the blind in their homes throughout her community. In 1915 Miss Ruenzi was appointed the first "home teacher" for the blind in the State of Missouri. Since then her accomplishments have been many and varied. Through the years she has worked out a method of instruction for the blind through correspondence. As assistant secretary of the Missouri Commission for the Blind she organized volunteer workers as well as a sales department to dispose of blind-made products.

In order that the blind could learn penmanship she devised an aluminum script alphabet plate, which is used, not only in the United States, but in foreign countries as well. Other teachers of the blind have been trained by her. She organized a radio fund to furnish radios to aid sightless persons, and is

co-founder of the Industrial Aid for the Blind, as well as the Carver League for the Negro Blind.

In 1934 Miss Ruenzi founded and organized a Service Club for the Blind. With the help of a small staff — some visually handicapped, some with normal sight —and a large corps of volunteers who have made a sizeable contribution to the Club's program, she has encouraged its growth from a tiny social group with $4 in the treasury to a well-established, recognized service organization, which moved into its own three-story building in St. Louis in 1950.

Miss Ruenzi has received many awards and much recognition for her unselfish devotion to the needs and rights of the blind. Through all the long, hard years she did not lose her faith and courage, and she is able to say: "All life is a wonderful gift. I am a very ordinary person — a constant debtor to the grace of God."

Today she still serves as President of the Service Club. For, sight or no sight, Adeline Ruenzi decided a long time ago that she would be an asset and not a liability — an optimist and not a pessimist. She is an exemplar of Christian faith, for any *true* follower of Jesus is inevitable and incurably a cheerful person. Life may press hard upon him, as it did upon the Master, but he is undaunted and undismayed.

The choice is Pessimism or Optimism. Bitterness and misery lies down the path of Pessimism. Endurance and happiness climb the hill to Optimism. The depth and reality of your religious faith points the way.

# NEW LABORERS FOR THE HARVEST

The DIVINE WORD MESSENGER received notice of 7 new ORDINATIONS since its last statistical report on the Negro clergy. As a result of the MESSENGER's annual inquiries, the total of Negro priests for the U.S.A. now stands at 174.

The new laborers for the Harvest include 2 diocesan priests and 5 religious. Among the latter there are 3 Josephites, 1 Jesuit, and 1 Redemptorist.

Rev. Allen Simpson, of St. Peter's Church, Rootstown, Ohio, recently passed away.

The Editor would appreciate receiving information on any omission from the report.

## JOSEPHITES ORDAIN THREE

The Most Rev. Robert E. Tracy of the Baton Rouge Diocese ordained three Negro priests for the Josephite order May 25, 1968 in St. Joseph Cathedral, Baton Rouge, La. The ordinandi were Rev. Samuel Daisy, S.S.J.; Rev. John Huston Ricard, S.S.J.; and Rev. Joseph Conway Rodney, S.S.J. The three young men were educated for the priesthood at Epiphany College, Newburgh, N.Y. and St. Joseph Seminary, Washington, D.C. where they completed their theological studies. Their ordination mounts the number of colored clergy in the Society of Saint Joseph of the Sacred Heart to 13, exceeded only by the Divine Word Fathers, 59 and the Benedictine Fathers with 17.

*Father Samuel Daisy*, the son of Mrs. Enola Warr Daisy and the late Samuel Daisy, Sr., is the third child among 2 brothers and 4 sisters.

He celebrated his first Mass May 26 in his parish Church, St. Augustine, New Roads, La. Assisting him on this festive occasion were: Rev. Daniel Cassidy, S.S.J., deacon; Rev. Joseph

Rev. Samuel Daisy, S.S.J.

Rev. Joseph C. Rodney, S.S.J.

Conway Rodney, S.S.J., his classmate, subdeacon; and Rev. Vernon Moore, S.S.J., who preached the sermon.

His early education was taken at Rosenwald, New Roads, and his high school studies were completed in Epiphany Apostolic College, Newburgh, N.Y.

Father Daisy has been assigned to St. Peter Claver Church, New Orleans, La.

Rev. John H. Ricard, S.S.J.

*Father John Huston Ricard,* son of Mr. and Mrs. Maceo Ricard of 960 Terrace Avenue, Baton Rouge, La. attended St. Francis Xavier Grammar and High School, Baton Rouge, La.

His first Mass was concelebrated in his home parish of St. Francis Xavier with Rev. Thomas Honoré, S.S.J. and Rev. Wilbert White, S.V.D. Rev. Henry Harper, S.S.J. preached the sermon.

Father Ricard, who assisted at Blessed Sacrament Church, Beaumont, Texas this summer, has not received his permanent assignment.

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*Father Joseph Conway Rodney,* the son of Mr. and Mrs. J. Conway Rodney, Sr. of Mix, Louisiana, is the oldest of 3 brothers and 3 sisters, and is a cousin of Rev. John Rodney, S.V.D., Divine Word Seminary, East Troy, Wisc. and Sister Sylvester of the Holy Family Sisters, Notre Dame Hall, St. Louis, Missouri.

His grammar and high school education were received at St. Augustine School and Rosenthal High School in New Roads, La.

He celebrated his first Mass in his parish Church, St. Augustine, May 26 and was assisted by Fr. John Murphy, S.S.J.; Rev. Michael Nicholas, S.S.J., deacon and Rev. Samuel Daisy, S.S.J., his classmate, subdeacon. Rev. Daniel Cassidy, S.S.J. preached the sermon.

Father Daisy, who has been assisting at St. Francis Xavier Church, Baton Rouge, La., will receive his permanent assignmnet in September.

Rev. Lionel Honoré, S.J.

## JESUITS' THIRD

*Rev. Lionel P. Honoré, S.J.,* was ordained June 8, in Most Holy Name of Jesus Church, New Orleans, La., by Most Rev. Philip M. Hannan, Archbishop of New Orleans. He became the third member of his race to join the Society of Jesus or Jesuit order.

He is the son of Mr. and Mrs. Edward S. Honoré of New Orleans. Father Honoré went to St. Peter Claver elementary and Xavier Prep; he attended Xavier University and was a Woodrow Wilson fellow at the University of Wisconsin where he received an M.A. in French. He pursued further studies as a Fulbright fellow at the University of Paris and the University of Grenoble, France. Following his novitiate at Grand Coteau, La., he attended Spring Hill College, Mobile, Ala. and did further studies at Weston College, Weston, Mass.

Father Honoré offered his first

Mass, Sunday, June 9, at St. Peter Claver Church, New Orleans, La. He will return to France for a year of theological study at the Institute Catholique.

Rev. Carlos R. Valles, C.SS.R.

## PUERTO RICAN JOINS

*Rev. Carlos R. Valles, C.SS.R.*, was ordained to the priesthood by Most Rev. Rafael Grovas, D.D., Bishop of Caguas, P. R., June 17, 1967 at the Cathedral of Caguas, Puerto Rico.

The son of Mr. and Mrs. Camilo Valles of Juncon, Puerto Rico, Father Valles is the second youngest in a family of six. He attended public schools at Luquillo and Fajardo, Puerto Rico and the University of Puerto Rico.

He went to St. Mary's Seminary in Northeast Pennsylvania and made his Novitiate at St. Mary's College in Ilchester, Maryland. His studies in philosophy and theology were pursued at St. Alphonsus College, Suffield, Connecticut and at Mt. St. Alphonsus, Esopus, New York where he has been the past five years.

Father Valles offered his first Mass Sunday June 18 at Immaculate Conception Church in Juncos, P. R. Assisting him were the Very Rev. Sylvester Feeley, C.SS.R., Vice-Provincial of the Redemptorists in Puerto Rico; Rev. Joseph Bertrand, C.S.S., deacon and first Negro to be ordained a Redemptorist; Rev. Thomas H. Connor, C.S.Sp., Pastor of the Juncos, subdeacon. The Very Rev. Mathias J. Zeiler, C.SS.R., pastor of the Cathedral Church of St. Peter and Paul in St. Thomas, Virgin Islands, preached the sermon on the occasion.

A reception was held in the Juncos' Rotary Club after his Mass.

Rev. Clifton L. Ransom

## GALVESTON-HOUSTON'S FIRST

*Rev. Clifton Louis Ransom,* the son of Mr. and Mrs. Clifton Ransom, Sr., was ordained for the diocese of Galveston-Houston May 25, 1968 by the Most Rev. John L. Morkovsky, S.T.D., Apostolic Administrator at St. Mary's Church, Houston, Texas.

He attended St. Nicholas and Blackshear elementary schools and Jack Yates high school. He studied at the University of Michigan and graduated from Texas Southern University in 1956, with a B.S. in mathematics. Afterwards he accepted a Commission in the U.S. Navy and was among the first one hundred men of his ethnic group to be commissioned an officer.

Father Ransom began his studies for the priesthood with the Capuchin Fathers in Indiana. He earned a B.S. degree in philosophy from St. Joseph's College in Rensselaer, Indiana. He entered St. Mary's Seminary, Houston in 1964.

His first Mass, May 26, was offered in his parish Church — St. Mary's, Houston. The concelebrants were: Rev. Fred O'Connor, pastor; Rev. Eric West, Assistant; Rev. Leonard Derden, a classmate; and Rev. Isidore Rozycki, also a classmate.

The Houston Diocese is allowing Father Ransom to further his education in scripture and language during the summer months at the University of St. Louis. His assignment this past summer was at St. Edward the King, St. Louis, Mo.

# SOCIO — ECONOMIC EXPE
## IN MEXI

The Department of Agriculture of the Republic of Mexico, is using the socio-economic experiment being conducted here by Anthony Rentko, S.V.D., a Divine Word Missionary from Hazleton, Pennsylvania, as a Pilot Project for the entire republic.

Located in Central Mexico about 75 miles from Mexico City, Zapata is serving as a model for the rest of the country, demonstrating how socio-economic, cultural and hygienic changes can be brought about peacefully and efficiently through organized education.

Arriving in Mexico in 1962, Father Rentko was one of the first Divine Word Missionaries to begin work there, after Pope John XXIII had requested missionary societies to increase their personnel sent to Central and Latin America.

Father Rentko began working in Zapata, at the request of his Excellency Sergio Mendez Arceo, Bishop of Cuernavaca, who wanted the municipality to serve as a model liturgical parish for his diocese. There had been no resident pastor there for centuries. The Franciscans had built the Church of St. Francis of Zacualpan in Zapata in 1752, but felt forced to abandon the area shortly afterward. In the intervening years the church was serviced by visiting priests several times a month. Nominally Catholic, only about ten percent of the people attended Mass on Sunday, the effect of two centuries without a resident priest.

A town of some 9,000 inhabitants, the people of Zapata were for the most part peons (farm laborers) or small rice and sugar cane producers. Although the people had lived for centuries in the fertile Morelos valley, they had never succeeded in bettering their living conditions, even after the land reforms introduced by Emiliano Zapata himself, or the successive land reforms of the PRI (Partido Revolucionario Institutional). The average family income was below $384 U.S. dollars per year. Living conditions on the whole were poor; in some parts of the town people were existing at subhuman level. Hygienic conditions were primitive, the water supply at a premium and the crime rate very high. This was the place then, in which Bishop Arceo wanted the Divine Word Missionaries to begin their pastoral work and establish a model parish.

Father Rentko based his experiment on theories he believed to be true, but knowing they still had to be proved to others. He maintained that the religious values of a people have a definite relationship to the socio-economic conditions under which they live, and that where socio-economic conditions are below human standards, religious values either do not exist or appear under the crude form of superstition. He also believed that any true and lasting socio-economic change could be achieved only through peaceful means in a consistent system of educating the people to their own responsibility and self betterment. This was self evident in the Republic of Mexico, where progress first became an actuality, because those in power realized they could stabilize the country only through education to responsibility. The PRI (Partido Revolucionario Institutional) had already demonstrated this, having succeeded in unifying the country and improving living conditions for a large number of people.

Under these conditions Father Rentko began his pioneer endeavors in Zapata. He converted a hovel into a home, to house the first Divine Word Missionaries who would be working in Mexico. With this construction he planned to make a home that would serve as a model for the people in the town; certainly far from elegant but an attainable goal for the working man.

Throughout the early months of

# XPERIMENT
# MEXICO

1963, every effort was made to interest the men of the town in the necessity for and the possibility of a socio-economic change. Many discussions revolved around living conditions and the economy of Zapata. All avenues were explored for possible exploitation for the good of the town and the municipality. In the spring of 1963, a Savings and Loan Association came into being. Everyone was invited to join the Association, with each member required to deposit at least one peso (eight U.S. cents) per week. Many looked upon the Association with a questioning eye, and not without reason. Many such similar institutions in the past had served only to enrich the officials in charge, who more often than not disappeared with the savings of the town's poor.

Unfortunate financial experiences of the past were forgotten, and a new confidence developed in Zapata and its Savings and Loan Association.

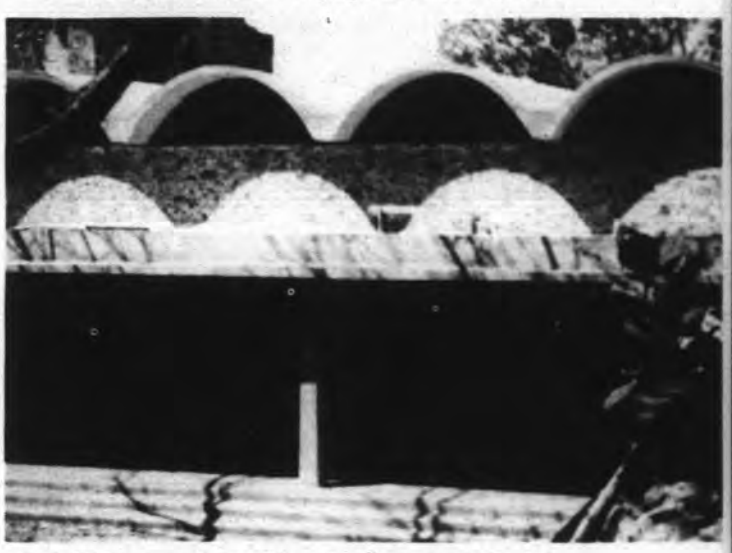
Within several months after its formation, its members were able to obtain small short term loans at reasonable rates of interest.

Since the number of rice growers in Zapata and the surrounding area was quite large, the Association began to study the possibilities of processing and marketing the locally grown rice instead of turning it over to groups who had previously exploited the small farmer by controlling the market and the price of rice.

In the early part of 1964 a small rice mill was ordered from Germany and set up in Zapata, to begin the processing and subsequent marketing of Morelos valley rice. The newly organized Association in Zapata was determined to control its own product and deploy the profits towards the betterment of the community. In 1965-66 the rice mill was enlarged to provide

**Rectory at Emiliano Zapata.**

**Public School children engage in soccer game.**



**Parish-Community Hall at St. Francis of Assisi, Emiliano Zapata.**

**Some of Father Rentko's young parishioners.**

storage for hundreds of tons of rice both newly harvested and already processed. In the ensuing months the San Vincente farmers' cooperative came into being. New processing machinery replaced the small, secondhand inefficient equipment. In 1965 rice began appearing on the public market labeled, "Arroz de San Vincente," (Rice from St. Vincent's). More and more farmers became involved in the project and more and more people began to profit from the organization. During a peak period, 3,300 tons of rice were sold on the market.

The San Vincente farmers cooperative, open to anyone who wished to join and abide by its rules was given legal status in 1966 by the Republic of Mexico's Department of Agriculture. Other rice growers in the vicinity became interested in forming similar cooperatives to protect themselves from being exploited. After discussing the advantages, these groups decided to join forces with the Zapata cooperative, availing themselves of the many benefits of the cooperative and guaranteeing them a fair price for their rice, as well as enabling them to realize a profit for their labors. This year (1968) the rice from the nearby Jojutla area will be processed in the Zapata mills and marketed from there.

While the staff and members of the Zapata cooperative were still rejoicing over the welcome news that Jojutla rice would be processed in Zapata, the Department of Agriculture announced Zapata would be a Pilot Project for the Republic of Mexico.

Father Rentko's "peaceful approach" towards helping the poor and his recognition by the Mexican government, came just at a time when many are advocating violence in the Central and South American countries.

Currently, Father Rentko finds himself in the role of "host for Emiliano Zapata." Following the announcement by the Department of Agriculture that Zapata would serve as a Pilot Project for the Republic of Mexico, technicians from all sectors of the government arrived to study the methods used to rehabilitate the town. University groups are assisting and doing social research among the townspeople. Young physicians from the University school of Medicine in Mexico City, spend their week-ends caring for the medical needs of the people in the area. The Government supplies technical assistance and pays the salaries for its employees, but finances for projects such as road building, bridge construction, providing water supplies and making hygienic improvements must come from either the people themselves, or from other outside sources in the forms of private grants or loans.

With the socio-economic change in Zapata and the surrounding municipality, a definite change in the religious values of the people has been observed. Whereas five years ago the majority of the population looked upon the Church and religious practices with disdain, barely tolerating the priest as a second class citizen, the parish of St. Francis of Zacualpan has now become a "man's parish." More than 50 percent of the people attending the church are young and middle aged men, an unusual percentage in Mexico or in any Latin American country where men do not attend church. In Zapata, the priest is now accepted on his merits rather than on a status basis acquired through ordination. The crime rate has declined sharply and social and cultural activities are on the increase.

For Father Rentko and his fellow Divine Word Missionaries, what has happened in Zapata is not just the end of a pleasant dream; it is rather the beginning of a realization. The present developments are proof that Father Rentko's theories were correct, that religious values do depend upon the socio-economic level of a people and that socio-economic change can and must be brought about by a peaceful means.

# BY SO LOVING

By Frank Roberts

**Loyalty to God's will.**

In March, 1968, the President's Commission on Civil Disorders issued its report on the riots which, in the summer of 1967, had hit communities in various parts of the country.

Condemning "white racism" as a central cause of civil disorder, the Commission declared that the United States is "moving toward two societies, one black, one white — separate and unequal" and warned that "if we are heedless" of that fact, "none of us shall escape the consequences" of "large-scale violence."

Among recommendations made by the Commission to head off the "consequences" are vastly expanded programs to provide two million jobs, six million housing units, and drastically improved slum schools; an overhaul of the welfare system to guarantee all Americans a "minimum standard of decent living," and guidance programs for the police in controlling disorder or, what is more desirable, in preserving order.

The Commission states that its recommendations *must* be implemented by the federal government. But . . . no matter how successful the government may be at implementation, it can do little to direct the thinking and actions of individual citizens. That is, it cannot legislate love of neighbor, which does not allow for prejudice in oneself and demands that one work toward its eradication, whenever encountered.

Generally, individual instances of prejudice are so complex that causes cannot be pinpointed. So, prejudice must be dealt with in its general manifestations (and in order to deal with it intelligently, study is necessary).

Let us consider, first, the prejudice manifested by pure-racists, who hold that Negroes are, by nature, inferior to the whites and, if not meant to live lives of subservience, nevertheless cannot be accepted as equals. Fortunately, this notion of inherent inferiority is dying among Americans, but it is dying too slowly. At least in my (northern) locality, the cliche persists: "colored blood," as though it were inferior in

**In dealing with the racial problem study is necessary.**

**In instances of social change, particularly when long-standing barriers are being razed, problems arise.**

composition to — a ridiculous term! — white blood.

And, just recently, a neighbor told me that he had changed his mind about buying a house in which he had shown interest "because I found out a colored family lived there for quite a while. I'd never get the smell out of the place." Mistaking an unbelieving stare as a mark of *my* ignorance, he attempted to round out my education: "The colored can't help it, of course, but they have this odor. . . ."

Also, among pure-racists, one, unbelievably, still hears talk of brain size. The erroneous conclusions are that Negroes' brains are always smaller than whites' and that brain size and intelligence can be equated.

Science, of course, unqualifiedly rejects the bases of pure-racism and is in accord with what Christianity has always taught — that the divine plan allows for no inferiority-created human persons. In his Epistle to the Galatians, St. Paul advised that we are "all the children of God through faith in Christ Jesus. . . . There is neither Greek nor Jew; there is neither slave nor freeman; there is neither male nor female. For you are all one in Jesus."

And from Church authorities, right up to our own time, there have been repeated repudiations of racism — the 1960 pastoral letter from the Archbishops and Bishops of South Africa, for instance, in which they stated that "all men are one. It is the practice to speak of different races, but there is only one race, the human race. . . . We share the same human nature. . . . This unity overrides all differences and makes us one family, the human family, all ultimately related to one another. . . . Much of the loyalty felt to one's group draws one to work for it and its advantages; yet this loyalty must yield priority to a greater loyalty, loyalty to God's will, loyalty to the transcendent unity of all men. . . . It is necessary that changes come in our communal life, but they must begin above all in the individual. There must be a change of mentality, so that we see our fellow beings as human persons, not thinking of the color of their skins, nor of where they came from."

Another racist group takes the (last-ditch, in view of Supreme Court decisions) stand that although Negroes possess the same rights as the whites, they should exercise them among their "own kind."

Now even if it were possible to legislate identical facilities for all peoples, separate equality would remain contrary to Christ's directive that we "have love one for another," since it implies that entire segments of the world's people are unfit to live among the rest. Such a "solution" to racial problems would solve nothing, for the hate-festering stigma of inferiority would remain upon the separated.

"God did not create a human family made up of segregated, disassociated, mutually independent members," Pope

Pius XII once reminded us. "No: He would have them all united by the bond of total love of Him and consequent self-dedication to assisting each other to maintain that bond intact." These words of the late Pontiff point up the lesson that we are to measure the colored (for that matter, all people) with the same yardstick we use in measuring our "own kind."

Kin of the "separate but equal"-ers are those who speak of maintaining separate facilities only until, as they often phrase it, "Negroes have reached a level that insures their acceptance by society."

In reply to their specious reasoning, we need only ask two questions: Can people rise to "acceptance" while being discriminated against in housing, employment, and education? Are Negroes who have fulfilled, even gone beyond, the conditions for "acceptance" to be penalized — that is, must they wait until *all* of their people are considered "acceptable"?

Personally, I become most angered by that manifestation of prejudice generally prefaced with "Let's be practical about these things" or some variation thereof.

To salve their consciences, the "practical" often will agree that Negroes and whites share the same human nature, that the colored have been discriminated against and exploited for centuries, and that many of them have lived in ignominy, deprived of their basic rights. But because they fear intrusion upon their material attainments, notably real estate, they predict a horrible fate for their communities if the *status quo* is disturbed ("if we let *those people* in here"). With the "practical," money and what it can buy, or has bought, are ranked above human dignity.

Understandably, in instances of social change, particularly when long-standing barriers are being razed, problems arise. Christianity has the answer to those problems. It teaches that we must love. Love, the Christ-devised test of the religious dynamic, is not to be lavished only upon persons we find in some way attractive or appealing. Love, calling for a nobler response, is a matter of the will. By identifying Himself forever with the human race, Christ completed a circle of love that encompasses everyone; and as long as *anyone* is unconcerned about *anyone else* within that circle, he is not loving and, therefore, his profession of Christianity is a lie.

Before concluding, I should, perhaps, spend a little time on a point that I made in passing — that in dealing with racial prejudice, study is necessary. I was not advocating (but not denying the value of) formal study; rather, I meant that one should "read up" on, to keep abreast of, the racial scene. Many excellent books cover Christian teaching, and whenever necessary, Catholic journals report and interpret racial matters. And since Christian social teaching is not applied in a vacuum, we need a knowledge of the such matters' psychological and sociological ramifications.

Reading, of course, supplies only partial knowledge. Fuller understanding comes from a direct "study" of people: Ridding ourselves of irrational views of others, we must become involved (starting from commonly-held points of agreement), *one* with *another,* mutually to dispel ignorance, fears, frustrations, and misgivings.

**Guidance programs for the police in preventing and controlling disorder.**

## Morality of Nationialism in Holy Scripture (cont.)

*(Continued from Page 103)*

the sensibilities and traditions of Jews who had accepted Christ. He feared that by rigorism he would do more harm than good. And in his opinion the Jewish Christians were in greater danger of taking scandal than the Gentile Christians. Thus he did not misjudge the situation, even less did he act as a coward against his better knowledge and conscience. Paul was probably too radical in this early period of his life. A little later he actually misjudged a human character, Mark, when he refused to take him along on his second mission trip. Later events proved that Mark was a reliable worker (Acts 15:38-39).[4]

Regardless of who had been right in judging the situation, Peter or Paul, each honestly tried to follow his conviction and he improved, where he failed.

5. In spite of the wonderful decision in Jerusalem, some Jewish supremacists and racists stirred up some trouble in St. Paul's community of Galatians. These old Celts from Gaul had settled down in Asia Minor in the third century B.C.[5] in the midst of educated Hellenists, who had always looked down upon these "barbarians." St. Paul, however, baptized them as any other, and they had proven themselves capable members of the Church.

**"Give all nations a share in God's eternal inheritance."**

Now these troublemakers were about to split the Church into two groups. Therefore, St. Paul wrote a letter with a compassion, zeal, and holy anger that is unique in all his letters. He saw the unity and catholicity of the Church at stake, should there be a distinction made between Christians of Jewish and pagan descent. "O foolish Galatians," he writes, "who has bewitched you . . . Did you receive the Spirit in virtue of the works of the Law, or in virtue of hearing and believing? . . . You are all the children of God through faith in Christ Jesus. For all you who have been baptized into Christ, have put on Christ. There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus" (Gal. 3:1-2, 26-29).

He demonstrated this point by the allegory of Isaac and Ismael: As God had chosen Sara and her son Isaac to be in the genealogy of Our Lord, so God has chosen us Christians to be truly free sons of God. Anybody who

[4] Dominic M. Crossan, O.S.M., "Anti-Semitism in the Gospels," *Theological Studies*, XXVI, No. 2 (June, 1965), pp. 189-214 asks the question if the clash between Paul and Diaspora Judaism was perhaps partly due to the fact that Paul gave too short a time to the Jews, when some of them rejected him, because he thought that the end of the world was proximate and therefore there was little time left in which to spread the gospel as one gets the impression in reading Phil. 4:4; I Cor. 7:29-31; Rom. 13:11. If we have to affirm this question, then it could be that in Antioch Peter had more the right kind of patience than Paul.

[5] A. Robert and A. Feuillet, *Introduction à la Bible*, Vol. II: *Nouveau Testament* (Tournai: Desclée, 1959), pp. 404-405.

[6] Fernand Prat, S.J., *The Theology of St. Paul*, trans. John L. Stoddard (Westminster, Md.: Newman Bookshop, 1961) Vol. I, pp. 273-275.

is baptized, is a spiritual son of Sara and Isaac and is therefore free, a first-class Christian and spiritual descendent of Abraham, be he Jew or pagan or any other race. All those, however, who are not baptized, Jew or non-Jew, are like Ismael children of Abraham according to the flesh only and are, therefore, not heirs of Abraham. Baptized means to be free and first-rate Christian.

6. When St. Paul was in prison, he reflected upon the secrets of Christ: his previous existence, his role in creation of the world and in the life of the Church. He meditated on the nature and constitution of the Church as Christ's mystical body.[6] The Church is neither the sum of the isolated believers, nor the aggregation of national Christian communities; it is the mystical body of Christ, animated by one and the same Spirit, participating in the same life, aspiring to the same end, under the authority of the same Head. This is the great mystery conceived by God from eternity — to give *all* nations a share in God's eternal inheritance, Jews and Gentiles alike.

This mystery was revealed in the Church, because Christ broke down the barrier between Jews and Gentiles, between the different nations. Therefore there is perfect equality. The Gentiles like the others belong to the city, the house of God, built on the foundations of the Apostles, living stones of the temple of the Holy Spirit (Eph. 1:15-22).

And St. Paul as well as every apostle and missionary is to proclaim this mystery. "Christ has made us all one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances. He reconciled us both to God in one body through the cross, thereby bringing the hostility to an end . . . Through him we have access in one Spirit to the Father. So then you are no longer strangers . . . but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets; Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord" (Eph. 2:14-22).

7. In the early Church there was still another incident, that showed the dangers of nationalism and how the early Church tried hard to be truly Catholic, i.e. worldwide, adapting herself to all nations, establishing a native clergy, wherever she went. Among the Jews it was custom that everybody residing at a certain place for at least one month, put some money into the poor box in the Temple, called *quppah*. Two men collected the money, and thus twice a week the poor received the means for two meals each day.[7] This system, it seems, was taken over by the Christians, as soon as there were more poor people. Certain people were in charge of certain groups, one of which was the group of the widows. Since women understand women best, women cared for the widows.[8] They quickly found out who was Hellenist and who was Hebrew and cared for the latter more than for the former, as being one

[7] Hermann L. Strack and Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud and Midrasch* (München: C. H. Beck'sche Verlagsbuchhandlung, 1956) Vol. II, pp. 643-647; Vol. IV/1, pp. 546-551.

[8] Here we have perhaps the forerunners of the God-dedicated women in I Tim. 5:9-11 and Acts 9:36.

**"God shows no partiality, but welcomes the man of any nation who received him and does what is right."**

of their own. Thus the Hellenistic widows complained to the Apostles. This complaint brought a deeper problem into the open. The Greek Christians felt neglected in other regards too. Unfortunately, the Apostles did not know Greek as well as they knew Aramaic; the latter was their everyday language. Although Palestine was a bilingual country, the common man knew Greek only enough to help himself. The language barrier was there, and no one could deny it. Led by circumstances, the Apostles spent most of the time converting the Aramaic speaking Jews.

Now the time had come to install seven Greek speaking leaders of their own: Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch (Acts 6:5). Traditional explanation has it that these Seven were Deacons, judging from their task. The Apostles refused to be bothered with material things in order to be free for spiritual ones, i.e., preaching the word of God. The Seven took over this work, in subordination to the Apostles. But obviously, this caring for the poor was not all; not even the main task of the Seven.

Paul Gaechter[9] is of the opinion that they were bishops with the fulness of ordination, although without the prerogatives of the Apostles. They had to be of good reputation, full of the Holy Spirit and of wisdow. Furthermore, they were installed into office by the imposition of hands, and they preached (Acts 6:10; 8:5); the Apostles considered this as their main duty.[10] All these requirements and duties were certainly too sophisticated and demanding for a simple deacon and caretaker of the alms for the poor.

Perhaps there were also seven Hebrew bishops, mentioned as *presbyteroi* in Acts 11:30. After all, when the Christians in Antioch sent their alms for the Church in Jerusalem through the hands of Barnabas and Paul, they did not find the Jewish Seven whose task it was to distribute the alms, but the *presbyteroi.* The conclusion would seem to be that these *presbyteroi* were the seven Jewish bishops; the counterpart of above seven Greek bishops, who perhaps from the beginning were simply called "Seven" (as the Apostles in the beginning were called "The Twelve" and only later on "Apostles") and later on "presbyteroi". If so, then these *presbyteroi* (and consequently also these Seven in Acts 6:3) were more than deacons, because in James 5:14 the *presbyteroi* performed sacramental functions with the sick, celebrated Holy Eucharist in Acts 14:23; a power given to them by imposition of hands; and Timothy was ordained by the presbyterium (college of presbyters). The need of these seven bishops in Palestine was especially apparent since the Apostles had left after the persecution in the years 36-37.

But whatever these Seven were, deacons or bishops (they are actually never called deacons in Acts) the point in question here remains basically the same: the early Church found it appropriate to care for natives by natives because she was convinced that we are all equal.

C. Reading these passages in Acts and in the Letters of St. Paul, one is surprised how timely and modern they are. One needs only substitute White for Jewish and Colored for Gentile Christian, and these chapters could have been written in our century.

HERMAN MUELLER, S.V.D.

[9] Gächter, *loc. cit.*, p. 128.

[10] Cfr. Acts 6:2: "It is not desirable that we should foresake the word God and serve at tables." In St. Paul's eyes, to preach is the main task of an apostle and of a missionary: "Christ did not send me to baptize but to preach the gospel" (I Cor. 1:17). After all, anything else will follow in its train, faith and baptism, which is the sacrament of faith and the climax of preaching.

# Highlights of 1968 Claverite Convention

*The Knights of St. Peter Claver is a fraternal order with a predominantly Negro membership. Until a few years ago it was the only colored Catholic fraternal organization in the United States. Its Constitution opens membership to any good Catholic.*

## REP. MORIAL CITES NEGRO DILEMMA TO CLAVERITES

"One cannot discuss the dilemmas of the American Negro without at the same time becoming involved in an analysis of American life," State Representative Ernest N. Morial said while addressing the Fourth Degree Supreme Knights of Peter Claver Assembly Banquet in the Jung Hotel, New Orleans, La.

The occasion was the final event of a one-day conclave of Fourth Degree Assembly held in connection with the 53rd National Convention of the Knights of Peter Claver. "A basic dilemma of America is whether the Negro should be accepted and taken seriously as a human being and permitted the rights and privileges accorded other human beings in our political system," Rep. Morial said.

"Our Part of this basic dilemma," he continued, "is whether in our insistence upon unqualified rights as human beings without regard to the risks or consequences — or whether to accommodate to the resistances by subtle or flagrant forms of withdrawal from the fray."

The first Negro legislator in Louisiana since Reconstruction, comparing America's problems of race relations during the post-Reconstruction period with those of today, said that the first period culminated in the institutionalization of rigid forms of racism, the enactment and enforcement of laws requiring or permitting racial discrimination and segregation in all aspects of American life.

**Rep. Ernest S. Morial is the first Negro legislator in Louisiana since Reconstruction days.**

"Moreover this retrogression in racial democracy in America was imposed by white segregationists with the apathy, indifference, or quiet acceptance of white liberals and moderates who served as necessary accessories," he noted.

"The parallel with the state of race relations in America today is stark and frightening," Morial exhorted. He reminded the Assembly that the promises and optimism of the Second Reconstruction, initiated by the patterns of litigation which resulted in the Brown decision of 1954, precipitating the high morale mark of the successful boycotts and sit-ins and reaching its climax with the 1963 March on Washington, were also cruelly aborted by stepped-up violence against Negro and white civil rights workers in the resistant southern states and the related weariness, racial anxieties, and latent racism of northern whites which emerged under the guise of "white backlash."

He said further, "Our hopes and beliefs that racial equality and democracy could be obtained through litigation, legislation, executive action and negotiation, and through strong alliances with various white liberal groups, were supplanted by disillusionment, bitterness, and anger erupting under the anguished cry of 'Black Power,' a pathetic attempt to disguise understandable desperation."

Concluding, Rep. Morial urged Negroes and whites to help save America.

# Which Way America?

*Excerpts from Judge Alexander's Address to the Knights and Ladies of St. Peter Claver.*

**Supreme Knight of St. Peter Claver, Shields Gilmore, presents the Caritas Dei Award to President Lyndon Baines Johnson. Judge Harry T. Alexander of Washington, D.C., accepted the award for President Johnson.**

"Today, my friends, we stand at the greatest crossroads that this country has ever faced. I am deeply concerned about which path we should take; I am deeply concerned about which way America will go. Our country has faced several crossroads in the past, and today we are still reeling and trying to rehabilitate from those errors that has been made in having taken the wrong paths.

"I am afraid that we do not have the time to attempt to reel back from anymore bad roads, anymore wrong roads. I am afraid this country won't recover from anymore. Unless we take the right path, the country is in danger.

"I have just come from a convention in Washington, D.C., and I feel revitalized. In one week I have had the unique pleasure . . . to have seen the President of the United States, the Attorney General of the United States, and the Secretary of Housing and Urban Development, . . . leave with us and, I thought, with the country, their impressions of the significance of democratic principles.

"President Johnson said . . . 'Let us not say, look how far from which we have come, but look how far we have to go.' . . . Two principal folds of democracy presently existing in this country, if it were all left to them, would destroy all that this country is hoped to be and all this country is supposed to be. On the one hand, we have the white supremists, who still vow the separation and the segregation of the races. We have seen that this has reaped havoc upon mankind, upon this country, and upon the world. On the other hand, we have the black Nationalists who profess our disgust with the system by the Kerner Commission, also cry for separation of the races, and they cry for a black nation within a nation. Ladies and gentlemen, it is my personal feelings, and I hope it is yours and every red-blooded American, that this is my country. I have no other native land. This is my hometown. I was born here. I have no other place to go, and I don't want another. I want to stay here with you and help this place to be what it is supposed to be. The question is imperative! Do we take either of those two routes by the extremists or do we continue to ascend the ladder of equal justice under the law, full and equal protection under the law and secure the blessings for ourselves and our posterity? I have already intimated, in my opinion, there is no choice. We must follow the path which will lead us along the lines of those principles announced in the Declaration of Independence, in the Preamble of the Constitution of the U.S. in the Bill of Rights, and in the 13th, 14th and 15th Amendments. And if you read those documents, ladies and gentlemen, you will come up with that blessed word, of *liberty,* that wonderful word of *happiness,* that wonderful word of *justice,* that wonderful word of *equality,* and due process of the law.

"Indeed, if this country is to survive, if it is to be the government that it ought to be—the leader of the nations of the world—a government of laws and not of men, we must choose the

path that I have suggested. I will remind you that mere lip service is no longer valid; beautiful phrases and high sounding words and golden oratory means nothing unless implemented. In other words, *now is the time for action,* the statutes are on the books; now is the time for implementation of those statutes.

"The Supreme Court recently gives help in this program when it struck out the last vestiges of segregation, the last vestiges of slavery when it rules that a couple on the outskirts of St. Louis had the right to buy property anywhere they pleased. And that was before the Congress enacted its beautiful open-housing law. In other words, my good friends, now is the time to supplant general complacency with dynamic action and docile patience with the courage of a lion. You may say action on what? To me that is no problem. In short, we must take our lesson from many of the reports that already have been compiled and look at those recommendations as to what can be done. Just take a look at the National Crime Commission's report, the Kerner Report, the Civil Disobedience Report and look, too, to the Reports pertaining to the riots in Watts and the civil disorders in Washington, D.C. From these, no doubt, you will draw your own conclusions. I have drawn mine. And from this I conclude, indeed it is not any type of law and order we want in this country, and what we seek, but it is that type of law and order for all people with equal justice for all. We must rid our country of the poverty that exists, discrimination in housing and employment, but

**Rev. Anthony C. Bourges, S.V.D., Jackson, Miss., administers the oath to newly-elected officers of the Supreme Fourth Degree Assembly.**

foremost we must improve the quality of justice across the length and breath of this country in criminal as well as civil cases. Nothing is more demoralizing to an underprivileged, to the disadvantaged, to the poverty stricken, and nothing is of greater wrong than a dual standard of justice—a standard which operates on the exclusion of a substantial number of citizens.

"There has not been full protection under the law; there has not been equal justices under the law. This kind of government cannot tolerate these conditions too long. They cannot be tolerated by men and women of a free Society. For justice delayed to a segment or denied to a segment is delayed and denied to all. Sometime back it was said that eternal vigilance is a price of liberty. I believe Jefferson said it. We haven't done very well with that eternal vigilance; we should vow to do better in the future. You—all of you—must work to eradicate these conditions. . . . You must seek to understand the problems of the ghetto and not condemn them of prejudices; you must seek to eradicate these problems. The

**Knights of Peter Claver and Knights of Columbus Fourth Degree are shown marching through Pere Antoine Alley, led by Oscar White, New Orleans, as they prepare to enter St. Louis Cathedral for the opening Mass of KPC 53rd Convention.**

day of insignificant distinction of color, of hair, of race, creed, or color of complexion is over, both among whites and among Negroes, too. . . . All of us existing in the brotherhood of man under the fatherhood of God, and as one speaker has suggested, 'The least you do to any of the brothers, you do unto Him."

"Now let me remind you again, being at the crossroads, this great sociological-economical rehabilitation program must continue. You must push the ball of momentum to secure the rights, or we will forfeit by default our country to either or both enemies (white supremists or black Nationalists).

"Which way America?

"The answer is we the people of the United States. I hope you answer it!"

### PLEDGE SUPPORT TO POPE

The Knights and Ladies of Peter Claver fraternal order cabled Pope Paul VI, pledging to uphold his teachings on birth control and declaring its loyalty and prayerful support. In a cablegram sent the last day of its 53rd annual convention in New Orleans (August 3-8), the order said:

"We thank and admire him for his courage in declaring to us faithfully his understanding and teaching concerning family limitation, and we pledge to him our loyalty and prayerful support as he continues to fulfil his awesome role as the Vicar of Christ on earth."

In a separate resolution, the Ladies' auxiliary additionally pledged that it would "uphold the Christian ideals of family life and strongly support the decision rendered by His Holiness in his encyclical."

**PRAY**

**FOR**

**VOCATIONS**

Rev. Francis X. Theriault

Rev. Lawrence Friedel

The Rev. Francis X. Theriault, S.V.D., who has been named administrator of St. Augustine parish, New Orleans, replaces the Rev. Andrew Masters, S.V.D., who is retiring to Our Lady of Perpetual Help parish, Belle Chasse.

Father Theriault is a native of North Cambridge, Mass. He studied at St. Augustine's Seminary, Bay St. Louis, Miss. and was ordained June 24, 1955, by Bishop Maurice Schexnayder of Lafayette.

Between 1956 and 1964, Father Theriault served as assistant at St. Rose of Lima, Bay St. Louis; St. Francis parish, Yazoo City, Miss.; and St. Nicholas Parish, St. Louis, Mo.

From 1964 to 1966, he served as vocation director for the Southern Province of the Society of the Divine Word, and then was named assistant at St. Augustine.

* * *

Bishop Harold R. Perry, S.V.D., D.D., has been appointed Rector of the National Shrine of Our Lady of Prompt Succor, New Orleans. He was pastor of St. Theresa of the Child Jesus Church, New Orleans prior to his new appointment on June 1, 1968.

* * *

Father Lawrenc Friedel, S.V.D., pastor of St. Bartholomew's, Little Rock, has been appointed pastor of Holy Rosary Mission, Jeanerette, Louisiana. He replaces *Father John Fonville, S.V.D.*, who has been appointed pastor of St. Bartholomew's, Little Rock.

# VINWORD MISSION TRAIL

## APPOINTMENTS

Rev. George Artis

Rev. Conrad Wenzki

Rev. Max Williams

Rev. John Fonville

*Father Max Williams, S.V.D.* has been named pastor of Notre Dame Church, St. Martinville, Louisiana replacing Father Leo Weng, S.V.D., who was transferred to Formosa.

*Father Conrad Wenzki, S.V.D.* will become pastor of St. Martin De Porres parish, Scott, Louisiana replacing Father Max Williams.

*Brother Lucius Guillory, S.V.D.,* has been named an associate instructor in Domestic Arts at Holy Rosary Institute, Lafayette. Brother Lucius returns South after completing special courses in the Brother Formation program at Divine Word Seminary, Techny, Illinois.

*Rev. George Artis, S.V.D.,* Associate Pastor at Immaculate Heart of Mary, Lafayette, has been appointed Associate Pastor to St. Paul's, Baton Rouge. He will assist Father Elmer Powell, S.V.D., who was recently appointed special assistant to Bishop Robert Tracey.

FATHER FRANK ECIMOVICH, pastor of St. Jules parish, Franklin, celebrated his *25th Ordination Anniversary* on August 15, without any fanfare. No doubt a parish celebration will take place at a later date. Born in Winsboro, Louisiana, Father Frank entered Divine Word Seminary, Techny, Illinois as a ninth grade student in 1930 he entered the Novitiate at East Troy, Wisconsin in June, 1936. His philosophical and theological studies were made in Techny and he was ordained to the priesthood on August 15, 1943. He was assigned to the Southern Province in 1944 and served as an Associate Pastor at St. Joseph's, Meridian, from 1944-47. In 1947, he was appointed Pastor of St. Peter Claver parish, Taylor, Texas. From 1950-1956 he was a Chaplain in the Veterans Administration. In 1956 Father Frank was appointed Pastor of Our Lady of Perpetual Help, Belle Chasse, Louisiana. Since 1964, he has been pastor of St. Jules, Franklin.

Rev. Frank Ecimovich

*Divine Word Seminary, Bay St. Louis.* Fifteen new minor seminarians will begin their years of preparation for the priesthood and brotherhood at Divine Word Seminary, with the beginning of the new school year in September.

*St. Thomas, Pointe-a-la-Hache, La.* Work has just about been completed in the rebuilding of St. Thomas Church and rectory destroyed by a tornado which touched down on October 30, 1967.

# THESE MEN ARE YOUR MISSIONARIES

Pictured above are Divine Word Priests and Brothers, men dedicated to the work of the Southern Missions. Unfortunately not all of our missionaries were able to be present for this photo at the conclusion of their annual Retreat in June. Nevertheless all renewed their purpose of striving to instill in others the brotherhood of man as Christ preached and lived it. They ask your prayers for the work of bringing Christ's Love to ALL.

# DIVINE WORD Messenger

SEPT. – OCT.
1968

THE PECAN – THE CHOCOLATE – AND THE CARPENTER PRIEST

NEW NEGRO BISHOPS

PROFILED BY HIS WORD

**Enroll yourself and your loved ones in the MISSION LEAGUE in honor of the BLESSED TRINITY**

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**The Spiritual Benefits, for both the living or the deceased, are:**

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* A daily participation in the 3,000 Masses offered by our Divine Word Missionary Priests.
* A daily remembrance in the prayers and sacrifices of 8,000 Divine Word Priests, Brothers and Seminarians.
* A constant partnership with all our Missionaries in doing God's Work.

**Suggested Alms or Offering for Our Missionaries**

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Perpetual ..... $25

Write to:
Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi 39520

Dear Father Provincial: I request .....
..... membership for .....
....., living—deceased (Encircle
correct word) at address .....
..... City .....
Zone .....State .....Zip .....


## Christian Charity

# WHO IS MY NEIGHBOR?

*By* Josef S. Chevalier

It was Christ who asked, "Who is My brother?" but an elderly Negro woman, Coretta O'Neill, who, not consciously paraphrasing Him, gave new and added meaning to His question a few years ago.

While a dishwasher in a San Jacinto, Texas restaurant, she became acquainted with one of its white patrons, Mrs. Catherine Powell, and they came to know each other well. Mrs. Powell was without husband, children, or other relatives, and her residence was a one-room flat in a large apartment house near the cafe.

She became ill with cancer in 1957 and as a consequence was bedridden. Miss O'Neill worked all night at the cafe, then afterward administered to her stricken friend. Often the cafe owner would allow the amateur nurse to take restaurant food home to her patient.

For three years Mrs. Powell lay in her bed without once getting up, while the insidious killer slowly ate her life away. Family or money she had none, but friends she did have, the cafe owner and the landlady, who saw to it that the destitute woman lacked none of the necessities. Her Negro friend saw to it that she lacked neither companionship nor attention.

A nurse at the hospital's tumor clinic remembered seeing Miss O'Neill come there many times for medicine. "She had great personal dignity," said this nurse. "She seemed solid, like the rock of Gibraltar.'

A doctor at the hospital knew Miss O'Neill quite well. "I could see," he said, when approached about the subject, "that Mrs. Powell was soon to die. We could do nothing for her, and I so informed Miss O'Neill. It was then that she insisted her friend be allowed to go home so that she could take personal care of her. I've never seen such devotion, even by relatives, before or since. I don't know why she did it, except that it wasn't for money."

In answer to a direct question pertaining to this, Miss O'Neill replied: "She had no money, nor did I expect any. Cancer doesn't pick any race, and neither did Mrs. Powell when she wanted a friend. I stayed by her because it was the Christian thing to do. When Jesus was on earth He helped the sick and helpless. No one can come close to doing what He did, but every little bit helps to make the world a better place — and who can say? — maybe heaven."

Who is my neighbor? Who is yours?

St. Paul's Community Center

**The roof is going on but it is the material inside that counts.**

Would YOU

Like to Help

The DISADVANTAGED?

Equipment is NEEDED.
Your 50¢, $1, $2, or $5 will make it possible to buy the following items which Father Powell says are

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FOLDING TABLES and CHAIRS,
WRESTLING PADS, BASKETS,
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**St. Paul the Apostle Church**
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**Baton Rouge, Louisiana 70802**

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**PHOTO CREDITS:** Bishop Abuy: Mateo of Madrid, Spain. Others: Staff or Contributed.

**In the NEXT ISSUE:**

**PILGRIMAGE TOUR OF AFRICA AND THE HOLY LAND**
**TEENAGERS ENCOUNTER CHRIST**
**XAVIER UNIVERSITY'S NEW PRESIDENT**

MEMBER cpa CATHOLIC PRESS ASSOCIATION

**THIS ISSUE'S COVER: Dedication of the New Shrine at St. Joseph's Mission, Meridian, Mississippi. SEE page 133.**


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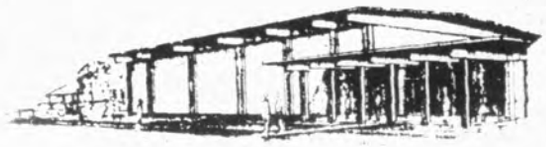

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**PHOTO CREDITS:** Bishop Abuy: Mateo of Madrid, Spain. Others: Staff or Contributed.

**In the NEXT ISSUE:**

**PILGRIMAGE TOUR OF AFRICA AND THE HOLY LAND**
**TEENAGERS ENCOUNTER CHRIST**
**XAVIER UNIVERSITY'S NEW PRESIDENT**

MEMBER cpa CATHOLIC PRESS ASSOCIATION

**THIS ISSUE'S COVER: Dedication of the New Shrine at St. Joseph's Mission, Meridian, Mississippi. SEE page 133.**


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# The MESSAGE

*from the Editor*

Rev. William J. Kelley, S.V.D.

Undoubtedly our readers have noticed a substantial reduction in the number of pages in this issue of the *Divine Word Messenger*. This change is an outgrowth of a resolution adopted by the delegates of a recent territorial Assembly of the Divine Word Southern Missions. It stems from a shortage of personnel. The southern region comprises a vast territory that has to be covered if vocations are to be gathered for our St. Augustine Seminary. Since the seminary lacked a full-time Vocational Director, the Assembly approved a resolution freeing me to work as full-time Vocation Director. The Assembly wanted the *Messenger* to definitely continue, even though it necessitated a reduction in size.

The magazine, in future issues, will focus on the advancement in our mission parishes and at the seminary, progress in the Negro Apostolate, i.e., increases in Negro priests, bishops, and other related subjects.

The reduction of pages will insure that the *Messenger* will continue to reach you, and reach you on time, something that has been extremely difficult in the past. In fact you should be receiving the next copy within a week or so after this issue arrives.

Guest writers from our missions will report on their work in future issues. I will continue to work with the magazine. We know you will understand our concern for the all important work of gathering future missionaries for our seminary.

# The Pecan — The Chocolate — and the Carpenter Priest

*By* Joseph Williams

**Rev. Joseph Kehrer, S.V.D., Pastor.**

In 1963 Father Joseph Kehrer, S.V.D., after banging his thumb with a hammer while working on the roof of St. Peter's School in Pine Bluff, Arkansas, shouted, "Never again. This is it!" The "carpenter priest," as he had come to be known over the years, appeared to be throwing in the towel as far as carpentry was concerned. After all, he had already constructed a parish cafeteria, a new rectory, a convent, and was nearing completion on the school building. Those close to Father Kehrer knew his remarks were to be taken lightly, for carpentry was "in his blood," and it would be next to impossible for him to stop. And he did not stop!

After becoming pastor of St. Joseph's parish in Meridian, Mississippi he continued his trade. The parish complex, comprising five acres of hills and rocks, sits on a high hill overlooking some of the poorer sections of the city. Father Kehrer's ability as a carpenter has saved the mission thousands of dollars over the years. A carpenter by original profession, he completed three class rooms of St. Joseph's School, a kindergarten, and has made countless repairs over the last few years. A wise business man, Father Kehrer will not undertake a building project until the necessary funds are available — recalling to mind the scripture passage, "This man began to build and could

**Father turns the first spade for new construction.**

**"Where do you think I should begin?"**

**A new spiritual member of the parish.**

not finish." No one is going to make a laughing stock out of Father Kehrer. The happy-go-lucky priest has three more classrooms to go on the school building.

In the Spring of 1968 he built an out-door Shrine to our Blessed Mother. Funds for his building programing come from various corners — his begging appeals, donations from benefactors and through the energy and effort of his school children and parishioners. These latter help out in "Operation Pecans" and "Operation Chocolate." Over 50 years ago, Father points out that the founding fathers of the Mission had the wisdom to plant a dozen pecan trees on the property. These trees pay off in rich dividends insofar as they give shade to the school children and cold cash by the sale of the pecans. In 1965, for example, 500 pounds of pecans brought in $400.00 to the Mission. One year no crop was recorded, and the following year the quality of the pecans was poor. In order to compensate for the loss of pecans, his school children sold chocolate candy. However they received only 30% of the receipts from the sale of candy. Naturally, pecans proved more advantageous from a purely fiscal point of view. Proceeds from the 1967 sale of pecans enabled Father Kehrer to renovate the classrooms. Here's hoping that the 1968 crop is fruitful.

**Father Kehrer raises chickens as a hobby.**

Building plans for the future? Father Kehrer claims he is slowing up as his age climbs, but we are willing to wager that he will be seen banging the nails again before long.

**A view of St. Joseph's Church and Rectory.**

**MOST REV. RAPHAEL NZE ABUY, C.M.F.**

The Most Rev. Raphael Nze Abuy, C.M.F., was born in Puerto Iradier, Equatorial Guinea, West Africa, on September 24, 1924.

High school and philosophical studies were pursued at the local seminary in Banapa. On July 16, 1951 the young seminarian pronounced his first vows in the Congregation of the Sons of the Heart of Mary (C.M.F.), commonly known as the Claretian Fathers.

The future bishop then went to Spain where he studied theology in the Claretian Theological Seminary of Santo Domingo de la Calzada. He was ordained to the priesthood on May 2, 1954.

Father Nze Abuy was later assigned to Rome where he earned a doctorate in theology and missiology at the Pontifical Urban University. He returned to his homeland in 1957 and joined the faculty of the Banapa seminary. In 1958 he was sent again to Spain where he taught missiology and the history of dogma at the Claretian Theological Seminary. During his second sojourn in Spain the young priest secured his doctorate in canon law from the University of Salamanca.

Pope Paul named Father Raphael titular bishop of Sutunurca and Vicar Apostolic of Rio Numi on August 9, 1965. The new prelate was consecrated on December 12, 1965.

The vicariate became a diocese (Bata) six months later with Bishop Nze Abuy as its first residential Bishop. The diocese has a total of 185,000 inhabitants of whom 168,000 are Catholics (served by 45 priests).

**MOST REV. EDGERTON R. CLARKE**

In September 1967 Pope Paul VI named Father Edgerton Clarke first Bishop of the newly-created diocese of Montego Bay, Jamaica, West Indies.

The new prelate was born on February 14, 1929 in Cambridge, Jamaica. He made his earlier studies at St. George's College and St. Michael's Minor Seminary, Kingston. He is a graduate of St. John's Seminary in Brighton, Massachusetts.

He was ordained on February 2, 1960 to the Holy Priesthood. At the time of his nomination he was serving as Administrator of the Cathedral of Kingston. His episcopal consecration took place in the same cathedral November 30, 1967.

The new diocese has a population of almost one million of whom only 25,000 are Catholics. Twenty-six priests labor in the diocese (12 Jesuits and 14 Passionists) along with two Passionist Brothers and some 52 Sisters of four congregations.

Bishop Clarke is the second born colored Jamaican raised recently to the episcopacy. The other is Bishop Samuel E. Carter, S.J., Auxiliary Bishop of the Archdiocese of Kingston.

**MOST REV. EMMANUEL NSUBUGA**

On August 5, 1966, Pope Paul VI appointed Father Emmanuel Nsubuga Archbishop of Kampala in Uganda, Africa. The new prelate succeeds the late Archbishop Joseph Kiwanuka, J.C.D., first Negro Bishop of modern times (consecrated in 1939 by Pope Pius XII).

Archbishop Nsubuga was born in Rubaga, Uganda in 1914. He was ordained a priest on December 15, 1946, after completing theological studies at the major seminary in Katigondo, Uganda. At the time of the death of Archbishop Kiwanuka, Father Emmanuel was Vicar General of the Archdiocese of Kampala.

Bishop of Bugova, Tanzania, African Cardinal Laurian Rugambwa, consecrated the new prelate a bishop on October 30, 1966 in the Kampala stadium. The President of the country, Milton Obote and other high dignitaries, ecclesiastical and lay, attended the ceremonies.

The Archdiocese of Kampala has over 300,000 Catholics.

**MOST REV. JAMES ODONGO**

One of the youngest bishops in Africa today is the Most Rev. James Odongo, Auxiliary Bishop of Torero, Uganda. He was consecrated on February 16, 1967 by Africa's first Negro cardinal, His Eminence, Cardinal Laurian Rugambwa, Bishop of Bukova in neighboring Tanzania. The ceremony took place in the cathedral of Torero.

Bishop Odongo was born on March 27, 1931 at Molo, Uganda of Catholic parents, converts from the local non-Christian religion. At the time of his nomination both parents were still living.

James Odongo was ordained to the Holy Priesthood on December 22, 1956 in Rome where he pursued his theological studies at the Pontifical Urban University (1953-57), graduating with a S.T.L. degree.

In September 1964, Father Odongo was named vicar general of the Diocese of Torero, after having served as curate, professor in a state school, and secretary to the local bishop. On December 15, 1964, Pope Paul named him titular bishop of Baaba and auxiliary to the Most Rev. John Greif, A Mill Hill missionary, Bishop of Torero.

A twin brother of the bishop, Opio by name, recently finished university studies in Dublin and is now professor in a teachers' training college in Nyondo, Uganda. (By local custom "Opio" and "Odongo" are names given to twins. "Opio" means "the one who was quicker in coming;" "Odongo," the one left behind.) A younger brother of Bishop Odongo is a minor seminarian.

The Diocese of Torero has over 400,000 Catholics in a total population of 1,500,000 and 111 priests, 19 of whom are Africans.

## *Profiled by HIS WORD*

# SISTER MARY SAMUEL STEFFEN, O.S.F.

**Sister Mary Samuel Steffen, O.S.F.**

*See, I place my words in your mouth! Behold, I set you over nations and kingdoms, to root up and to tear down, and to build and to plant.*—Jeremias 1:9-10

". . . to root up, . . . to build and to plant." Those words literally summarize the years George Washington Carver spent in the "garden of God" communing with Him. Through this direct collaboration the WORD fell on fertile soil and yielded a rich harvest. The inspired steward might have garnered vast monetary gain, but George Washington Carver's gravesite epitaph reads otherwise:

*"He could have added fortune to fame, but caring for neither, he found happiness and honor in being helpful to the world."*

Paradoxical as this may seem, the poor orphan discovered inner wealth and Fatherly guidance through the very circumstances of his poverty. Nature was the path by which George approached his Teacher. The lad's simplicity in questioning, listening, and obeying, must have delighted the Master Who directed the boy's activities in the sky-domed laboratory. No doubt the close relationship of Creator and creature accounts for many experiences which seemed perfectly natural to George. Early each morning the boy walked and talked with God in trips to field and forest. The knife which George needed for plant study on these hikes was provided through what we might call keen insight. Be that as it may, George had a vivid dream in which he saw a watermelon lying in a cornfield. The melon had been cut and part of it eaten. Near the remaining piece lay a lady's knife — a tiny tool with a black handle and two blades. When George hurried to the spot the following morning he found the knife exactly where he had seen it in his dream.

". . . to root up, . . . to build and to plant" George was violently uprooted in 1862 while but an infant in his mother's arms. The widowed lady and her three children — charges of Mose and Susan Carver — were sheltered in a cave on the Carver farm. One winter night a gang of masked bandits raided this Missouri homestead and took captive the young Negro mother, her daughter, and frail baby George. The rescue scout dispatched by the Carvers returned six days later with a dirty bundle in his arms. When the wrappings were peeled away the heartbroken couple beheld the stolen youngster. The boy looked like a "newborn sparrow dead in its nest." To the eternal credit of Mose and Susan Carver, they took that child and loved it back to life again — an existence so precarious, however, that no one could have then guessed that it would survive some eighty years.

Mose had never thought of George and Jim as slaves, but when the Civil War ended the brothers were told they were free to go wherever they wished. Both lads chose to remain with the Carvers — helping and being helped. During these formative years George found his toys in the animal, vegetable, and mineral world which surrounded him. He soon earned the affectionate title of "plant doctor" as he charmed sickly vegetation back to health. The beauty of Nature prompted the boy to extract plant juices and use this media to fingerpaint woodland scenes on the rocks of his outdoor classroom. As God continued to reveal His secrets

He also planted a desire for book knowledge in the mind of His eager student. This desire led George to a little log schoolhouse where the only lesson he learned (on its doorstep) was that "colored young 'uns were not allowed." His good Mother Earth absorbed the tears George shed in the wake of that discovery. More wounds of discrimination followed, but the God Who walked with the boy kept him free from becoming bitter.

". . . to root up, . . . to build and to plant." Throughout this threefold process George Washington Carver grew to giant stature in the field of science. In 1896 when this unassuming genius received his master's degree, many doors opened for him. He was offered money, prestige, along with classroom and laboratory facilities, if he would but come and share his knowledge of agriculture and bacterial botany. These must have been tempting opportunities, but he passed them by. Humble servant, he knew that the Great Scientist wanted him to serve elsewhere. Southern soil, impoverished by King Cotton, needed the wisdom of a George Washington Carver to make it productive again.

As his train left the rich Midwestern plains and rolled into the eroded South on October 8, 1896, George was overwhelmed by the sight that greeted him. Tuskegee Normal and Industrial Institute in Alabama was a far cry from what he had hoped to find. Undaunted, he accepted the challenge and began his soil restoration project by introducing legumes—plants which would replace nitrogen previously taken from the land by repeated cotton harvests. After several years of enrichment, Carver's experimental plots were ready for cotton again. Black and white farmers alike stared in wonder as George and his students harvested an unbelievable yield of a 500-pound bale per acre. This success was all the more amazing because it had been accomplished by a frail little Negro from the North.

George organized a week-end-mule-train and took his demonstration plants from Tuskegee to distant poverty-stricken areas. From the pulpit of his jolting wagon he taught the farmers how to improve their land.

Then came a devastating scourge—the boll weevil. But, luckily for the South, George was ready with PEANUTS—not the little characters made famous by Charles Schulz, however. The peanuts of Carver's era were commonly called "goobers." Only a few farmers had taken to the plants which yielded nuts in a double-humped package.

**Happiness is solving the Mystery of Peanuts.**

". . . to root up, . . . to build and to plant." The plantation owners heeded George Carver's advice to burn their infested cotton fields and to plant peanuts instead With the prospect of a new crop to harvest and use, George Washington Carver went directly to God and asked: "Mr. Creator, why did you make the peanut?" God answered that question by helping His steward discover over three-hundred reasons.

With apologies to Charles Schulz, we will seal our tribute to George Washington Carver by adding this inscription to his epitaph:

*Happiness is solving the Mystery of Peanuts.*

**The professed and the novices pose after the ceremonies with Rev. Charles Leisring, S.V.D., Novice Master.**

On Saturday, September 7, ten new novices were received into the Novitiate of the Society of the Divine Word at St. Augustine's Seminary. Their entrance was marked by a dedication of purpose ceremony followed by a solemn Mass of concelebration, presided by Rev. Charles Burns, S.V.D., substituting for Very Rev. John Bowman, S.V.D., Provincial, who was confined to a New Orleans hospital. The ten novices, Fraters Michael Blume, John Budenholzer, James Burnett, Curtis Guillory, Thomas Manning, James Martin, James Pawlicki, Terrance Savoie, Dan Schwieterman, and Mark Thelen, coming from seven different states, will spend one year in Bay St. Louis as part of their formation as missionary priests.

Sunday morning, September 8, brought an overflow crowd to St. Augustine's Seminary Chapel for the profession of the three vows of poverty, chastity and obedience by ten Novices who had completed their year of spiritual training. With religious profession the novices became full members in the Society of the Divine Word. Mass followed in which two of the recently received Novices aided in the liturgy with a guitar accompaniment. Friends and guests later enjoyed a buffet luncheon in the Father Wendel Memorial Wing. Toastmaster for the occasion was Very Rev. Leonard Olivier, S.V.D., Rector of St. Augustine's. The newly received Novices were introduced to the community

**Father Mathis and Miss Addie Walker, Instructor for the First Communion class, Holy Cross. Austin, Texas.**

and the professed reminisced their year's activities in Bay St. Louis. A hootenanny and party took place in the afternoon at the Novitiate building.

The newly professed flew to Chicago on Monday afternoon to be joined there by a classmate, Frater Jacques Lacasse, S.V.D., who took his vows at Divine Word Seminary, Granby, Canada. They will begin their four years of theological studies prior to ordination to the priesthood.

*Holy Cross — Austin, Texas.* Father Clement Mathis, S.V.D., pastor, reports from Austin that seven children made their First Communion on August 4. Miss Addie Walker, a sophomore at Southwestern College in San Marcos, Texas, gave two weeks of intense instruction to the children previous to the ceremony.

On September 1, Miss Margaret F. McCaffrey began working in Holy Cross parish. She conducts a home visitation program; instructs in the C.C.D.; stirs up luke-warm and fallen Catholics; and by bringing relief to the poor in the vicinity contacts many potential converts. She also sponsors an adult discussion group on Sunday while their children receive religious instruction. She has been an extreme help to the parish.

From September 29 to October 4 a parish renewal mission was preached by Paulist Father John Donohue. Father Mathis indicated that attendance was fair to good.

"All the outside repair work on the parish buildings has been completed and now the big task is tackling the inside," he said. Renovations have begun on the interior of the church, and Mr. Mark Chapman, artist, is overseeing the project.

*Sacred Heart Parish — Greenville, Miss.*—Earlier in the year the parishioners of Sacred Heart parish produced a pictorial booklet, entitled, "The Change" — Laymen-at-Work— describing the involvement of the laity in church affairs. The booklet brought into focus the parish layman's role — that of giving many working hours gratis. Father Louis Benoit, pastor, is using lay initiative and leadership to a fuller extent than ever before as can be seen in the booklet.

*Sy Rosenthal Gym, St. Augustine's Seminary* — Two events took place during the last few months. First was the graduation of the class of Practical Nurses of Hancock General Hospital, Bay St. Louis, Mississippi. Miss Chiquita Joseph, a former St. Rose de Lima student (a Divine Word parish) was among the graduates.

On October 24, over 200 people assembled for the Second Annual Hancock County International Trade Seminary dealing with the importing and exporting industries of southern states.

Mr. Sy Rosenthal, to whom the seminary Gym was dedicated, was recently honored with a citation by Mr. John Miner, Chief of Medical Administration Service at the West Rox-

**Another citation plaque was presented to Sy Rosenthal by the Veterans Administration.**

bury VA Hospital (Massachusetts), and Thomas J. Tomao, National Service Officer of the Boston Regional Office Veterans Administration.

*Bishop Harold R. Perry, S.V.D. — New Orleans, La.,* a co-consecrator of Auxiliary Bishop William M. Cosgrove of Cleveland, Ohio, stated in an interview there: "The race problem is a moral issue. However, you can't tell a priest, 'this is a moral issue, preach about it.' Instead he has to be personally convinced, sure in his own mind that it is a moral issue and live his life as if he really believed in interracial justice. Then his people can see that he is not using empty words." The *Divine Word Messenger* feels this is good advice for everyone, not just for priests.

In October Bishop Perry spoke to 20,000 CYO delegates in Sydney, Australia on the need for responsibility in road safety, the theme of the rally.

*Immaculate Heart of Mary Parish — Lafayette, La.* Rev. John Gerding, S.V.D. received a temporary assignment as associate pastor at Immaculate Heart of Mary parish.

**Rev. John Gerding, S.V.D., Immaculate Heart of Mary, Lafayette, La.**

**OUR READERS ARE KINDLY REQUESTED TO PRAY FOR VOCATIONS FOR OUR SEMINARY IN THE SOUTH**

YOUNG MEN INTERESTED IN JOINING

THE DIVINE WORD

MISSIONARIES

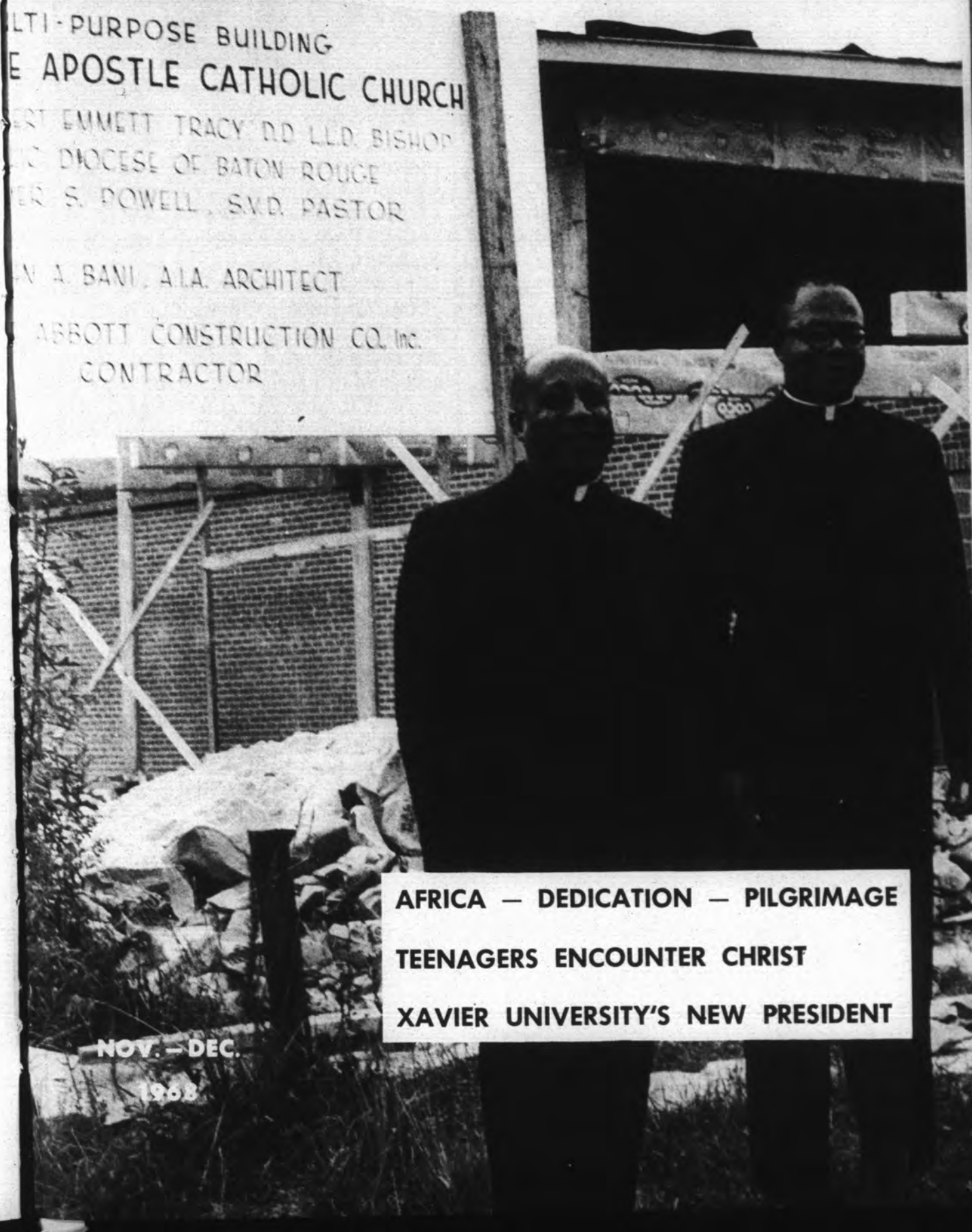
SHOULD

PLEASE WRITE TO:

VOCATION DIRECTOR, DIVINE WORD SEMINARY
BAY ST. LOUIS, MISS. 39520

**PRAY FOR VOCATIONS**

# DIVINE WORD Messenger




**AFRICA — DEDICATION — PILGRIMAGE**

**TEENAGERS ENCOUNTER CHRIST**

**XAVIER UNIVERSITY'S NEW PRESIDENT**

NOV. — DEC.
1968

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* A daily participation in the 3,000 Masses offered by our Divine Word Missionary Priests.
* A daily remembrance in the prayers and sacrifices of 8,000 Divine Word Priests, Brothers and Seminarians.
* A constant partnership with all our Missionaries in doing God's Work.

**Suggested Alms or Offering for Our Missionaries**

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One Year Membership ..... $1
Perpetual Membership ..... $10

**FAMILY**

Perpetual ..... $25

Write to:
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Bay Saint Louis, Mississippi 39520

Dear Father Provincial: I request .....
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....., living—deceased (Encircle
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..... City .....
Zone .....State .....Zip .....

## FORMER EDITOR NAMED TASK FORCE DIRECTOR

**Rev. Charles D. Burns, S.V.D.**

A 36-year old Negro priest has been named to a key post in the race and poverty agency of the United States Catholic Conference. The appointment of Father Charles Burns, S.V.D., Assistant Provincial of the Divine Word Southern Missions, as Executive Field Director of the Task Force on Urban Problems was announced by Bishop Joseph L. Bernardin, USCC general secretary. Father Burns was former editor of the DIVINE WORD MESSENGER and Principal of the minor seminarians at Divine Word Seminary, Bay St. Louis, Mississippi.

The task force, a part of the Conference's Department of Social Development, is the principal national coordinating agency of Catholic activities in race and poverty. The USCC is the secretariat for the National Conference of Catholic Bishops.

Commenting on Father Burns' Appointment, Bishop Bernardin said: "As a black priest with a background of interest and experience in the matters with which the task force is concerned, Father Burns will bring special insights to the many faceted fields of the Church's commitment."

A graduate of Sacred Heart Parish School in Greenville, Mississippi, the place of his birth, Father Burns was ordained in 1962. He holds a master's degree in Education from Catholic University of America, and has begun further graduate work at the University of Notre Dame. Father Burns is expected to assume his new post in Washington, D. C. after January 1, 1969.

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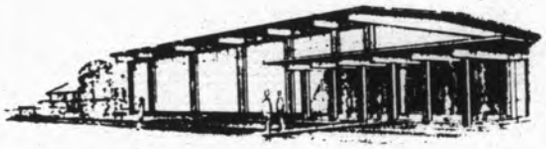
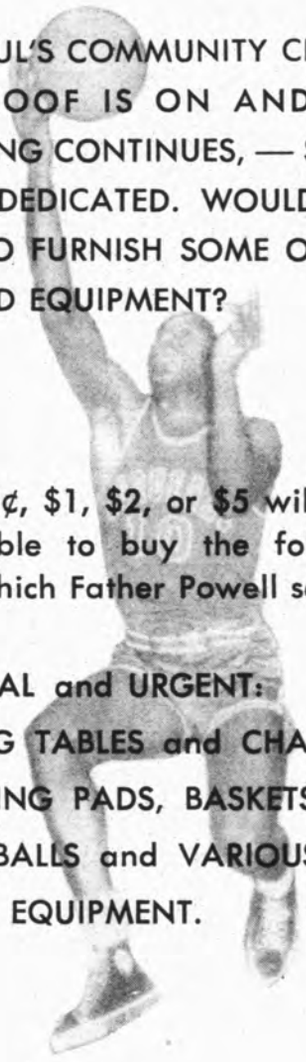


ST. PAUL'S COMMUNITY CENTER THE ROOF IS ON AND THE BUILDING CONTINUES, — SOON TO BE DEDICATED. WOULD YOU LIKE TO FURNISH SOME OF THE NEEDED EQUIPMENT?



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**3912 Capitol Drive**
**Baton Rouge, Louisiana 70802**

**THE DIVINE WORD MISSIONARIES** are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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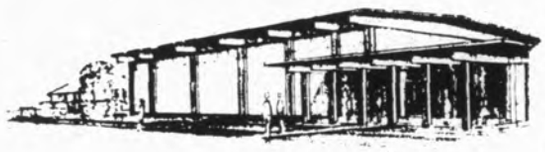

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# PILGRIMAGE TOUR OF AFRICA AND THE HOLY LAND

Participating in the dedication ceremonies of Our Lady of Mother Mercy Cathedral in Bukoba, Tanzania, East Africa, coupled with a pilgrimage through the Holy Land and Shrines of Europe, added up to sixteen exciting days. I would like to share them with you.

After departing from New Orleans on Thursday morning, August 22, I joined the other members of the tour in New York, including Fathers Joseph Barry, Bernard Strange, and John LaBauve. Having participated in a concelebrated Mass in the beautiful chapel of Our Lady of the Skies in John F. Kennedy International Airport, we left at 5:00 p.m. on a twenty-hour journey across the Atlantic Ocean. The first of many refueling stops was in Dakar, followed by Senegal, Monrovia, Liberia, and on to Accra, Ghana where we were greeted by representatives of His Excellency, Bishop Joseph O. Bowers, S.V.D. From there we journeyed to Lagos, Nigeria, and finally arrived on Friday, August 23, in Entebbe, Uganda. After passing through customs, we were greeted and welcomed by the special envoy of His Eminence, Laurian Cardinal Rugambwa.

We were driven to the Appolo Motel in Kampala where we spent our first night on African soil. The ultra-modern hotel on a hill overlooking the city was a welcomed climax after the long journey. The next day we went into the heart of Africa. We drove past the Uganda equator into Bukoba country, arriving at the Hotel Lake on Lake Victoria by evening. The beautiful scenery and interesting citizenry with native dress and mothers carrying babies on their backs along the way gave us a better insight into the pulse of this great country.

A short time after our arrival we were treated with a visit from His Eminence Laurian Cardinal Rugambwa and Vicar General Rutabanzibwa. His Eminence said that we paid him and his people a great honor by our presence. He noted that he could hardly wait to extend his personal greetings and welcome us and that is why he came immediately. From this moment until our departure, the American friends of the Cardinal were treated royally. Having concluded Mass in the Chapel of St. John Bosco, we were invited to the Cardinal's home literally sitting on top of a hill. It was there that we made, in the name of the Knights and Ladies of Peter Claver, a formal presentation of a generous donation of his work of saving the souls of our Christian brothers — his people.

Sunday, August 25, was the long awaited day for His Eminence and his people. It was a fitting climax for a dream that began in America in 1963. It was truly wonderful to take part in the great and historical program. It started with the consecration of the exterior and interior of this magnificent structure dedicated to Our Lady Mother of Mercy, followed by a most edifying and solemn concelebrated Sacrifice of the Mass with fifteen celebrants including our three priests. Among the distinguished guests at this event was the President of Tanzania, Julius Nyerere and members of his Parliament.

Following the Mass we had the pleasure of meeting the President and members of his Parliament. After a luncheon we were entertained by the native dances of both the youth and adults.

The next day, following a personally guided tour of the Cardinal's home, we paused in the Chapel where His Eminence led prayers of thanksgiving for our safe journey. We were each given a memento from His Eminence, and a farewell luncheon at the Ntimganio Seminary concluded our stay.

The next lap of our journey took us to Entebbe where we stayed overnight at the Hotel Victoria. On Tuesday, 27, 1968 we left by plane for a picturesque flight across Africa, over the blue Mediterranean Sea, the Isle of Crete to Athens, Greece, our destination.

During our two-day stay in Athens we toured its wonderful panorama: its arts and the Acropolis in all its historical marble splendor. At night we attended "Sound and Light," a drama staged on the slope of the Acropolis.

On Friday and Saturday we began our pilgrimage through the Holy Lands, stopping at the American Colony Hotel in Jerusalem, Israel. It was here that we retraced the paths which Our Lord walked, and we relived, as it were, the stories of the Prophets and the Old and New Testaments. We visited the Gethsemane Basilica, the

Mount of Olives, and took a tour of the Crusader Church of St. Anne. That evening we made the Stations of the Cross, following the exact footsteps of Our Lord.

On Saturday, August 31, after viewing the famed Omar's Mosque (the Rock) and the Wailing Wall in Jerusalem, we travelled to Bethlehem. There our priests offered a Mass in the underground chapel (really a cave where St. Jerome spent 30 years translating the Bible from Hebrew into Latin) next to the Shrine of the Nativity. Then we visited Rachael's Tomb, the Tomb of Lazarus, the Dead

Sea (1,391 feet below sea level), the River Jordan, and the excavations of the ancient city of Jericho. Oh, yes, we even took a ride on a camel!

On Sunday, September 1, we assisted at an early Mass on Mount Calvary and toured the Holy Sepulcher once again and the site of the Last Supper where Pope Paul VI said Mass on his visit to the Holy Land. On the road to Niblus we paused to visit Jacob's Well; continuing by way of Mount Tabor, we visited the Church of Transfiguration and reached the Sea of Galilee where we spent the night at the Hotel Grand Guberman. Monday and Tuesday, September 2 and 3, were the last two days we spent touring Cana of Galilee: the Carmelite Church of Elijah the Prophet, the Stella Masis, the Persian Gardens, Mount Carmel, the ancient port of Jaffa and the ancient excavations of Caesaarea. After spending the last night of this memorable part of our pilgrimage in Tel Aviv and the Hotel Avia, we left for Rome Italy.

We arrived early in the morning due to a late departure from Tel Aviv. Since we were going to see Pope Paul VI at 9:00 a.m., sleep was impossible; so we made the one hour journey to Castel Gondolfo where his summer villa is located. Really, there are no adequate words to describe the feeling I had on this occasion. The mixture of joy, humility, pride, love and, Oh, so many other feelings filled my heart, particularly when he first came in smiling in that beautiful Christ-like smile and extending open arms of love for all mankind and as he was lifted (near where I was standing) on his magnificent throne by eight colorful Swiss guards. The large hall was filled to capacity and echoed, time and time again, "Viva il Papa" — "Long live the Holy Father." In spite of the large number present each group was recognized.

In the afternoon, and all next day, we toured Vatican City, and St. Peter's Square with its massive monuments, etc. We viewed many of the wonders of this most magnificent of Holy Places. Among these were the works of such great artists as Michelangelo (the beauty of his Pieta is breathtaking), Raffaello, Bernini, and Pinturicchio and many others. The Sistine Chapel walls and ceiling told the story of the life and death of Our Lord, the Old and New Testaments. It is historically known as the meeting chamber where crucial decisions are made. We toured in awe and appreciation for the great wonders from the dome of St. Peter to the famed underground resting places of the leaders of Holy Mother Church. Our time in Rome was all too short. We had to move on to our final pilgrimage destination — Lourdes, France.

Arriving in Lourdes on the afternoon of Thursday, September 5, we were able to participate in the Candlelight procession at 8:30 p.m. The pro-

(*Continued on Page* 152)

# TEENAGERS ENCOUNTER CHRIST

KENNETH REED, S.V.D.

*Enthusiastic response in the U.S.A. to a "new look" in teen retreats*

TEC — Teens Encounter Christ — is a new approach in retreats for young people which is becoming more and more popular in many areas of the United States. An outgrowth of the Pastoral Institute of Loyola University in Chicago, it draws on the best of catechetics and adolescent psychology in meeting today's teenagers on their own ground and according to their actual needs.

The program was first launched in the Lansing Diocese, Michigan in 1966. So completely did it capture the fancy of teenagers that Father Theodore Stone, Director of the Confraternity of Christian Doctrine in Chicago, decided to adopt the retreat for his own Archdiocese. He approached Sister Ruth Marie, S.Sp.S. and requested her to arrange the retreats for girls at the Holy Spirit Convent in Northbrook, just north of Chicago. For boys, the retreats were offered at the nearby Divine Word Major Seminary, Techny. After more than a year's testing, the program has tallied up a file of positive reports and has proven to be a genuine breakthrough in the field of adolescent catechetics and pastoral theology.

**Blind Date**

What gives TEC its punch is its ability to respond to one of the most pressing concerns of all teenagers — the search for identity. For Christian youth, this search includes not only self-identification but Christ-identification as well. To find themselves, youth must find Christ —or, themselves in Christ.

TEC's very name reveals its main goal: to bring about a true encounter between the student and Jesus Christ. The TEC manual compares the situation to a blind date: "Faith is the encounter between two persons — God and man. Therefore, the catechist should think of himself as 'setting up a blind date'. He knows two persons, God and the teen. He loves them both, and he hopes they will meet each other, and fall in love. All the staff can do is create the climate for this encounter."

The whole retreat is designed especially for the Catholic high school senior . . . the young man who is, so to speak, at the "crossroads". He must make important decisions, and so his psychological mood renders him particularly receptive to the core of the Christian message. Yet the American senior of today is living in a positivistic milieu. He feels that religious assertions are gratuitous and lack reality. Therefore, to try to get him to accept Christian values through logic is futile. He needs to realize that his experience is wider than his knowledge. What he needs is an experience of the reality of himself being "in Christ" and therefore in God. He needs to become aware that this is a reality beyond human logic, but not necessarily beyond human experience. This awareness comes

upon him when, at the conclusion of TEC, he finds he is experiencing a very real state of being, but cannot find concepts or words to express it.

The climate in which this awareness develops is created by the TEC staff, which is made up of both clergy and laity. Numbering about 20 people, the team includes both a spiritual and lay director, a married person, a college student and two other high school seniors. The spiritual director is named by the TEC office, and he in turn chooses the rest of his team. Actually it is the lay director who programs the three day retreat and carries the main burden of responsibility.

**Same Wave Length**

In its program of introducing the young people to God, the team follows two basic steps of modern catechetics — pre-evangelization and evangelization.

Pre-evangelization seeks to dispose the listener, to put him on the same wave length, to remove prejudices or misconceptions, to make the unbeliever long for the fulfillment of his highest aspirations. It aims at causing a "break" within the individual, a shaking off of the apparent security of a life entirely insured by familiar surroundings. Even the child who grows up in a fine Christian family, who receives an excellent Catholic education, loves his religion, and advances in knowledge and love of God, may not yet realize the greatness and depth of his Christian vocation. He has never been challenged or shocked.

To bring about this "shock" it is important that the student be removed from his school or parish to unfamiliar surroundings. At TEC he will be placed at a table for dialogue with seven other seniors whom he has never met before. Since there are a total of 48 candidates on any TEC weekend, no more than six from any school are permitted to make the same TEC. Nor should these six be close friends.

**Folk Song Idiom**

Another essential ingredient of the pre-evangelizational approach is the meeting of students on their own ground. Just as a missionary could not expect acceptance among a people if he walked in and criticized their culture, customs and language, neither can he expect a hearing among teenagers if he jeers at their attitudes and "way of life". Hence the folksong idiom, prevalent among today's youth, is a medium adopted by TEC leaders. Also, the usual lights-out hour has been extended to 12:30 A.M. since the

senior of today does so much of his living in the nighttime hours. No restrictions are imposed as regards smoking or dressing, although students usually dress up for the Liturgy. In the informal talks and discussions, in the sharing of ideas and humor, there is an atmosphere of freedom. TEC is not school. No one is forced to attend. The team members are there to serve and to keep the exercise moving, not to impose limits on the candidates.

Much pre-evangelization is unspoken and built right into the exercise. The very methods, along with the spirit of openness which prevails at TEC, often clears the candidate's mind of false and inadequate religious concepts. During the free and frank discussions, the students learn that others have problems like their own. Down come the false facades, out go the rote answers. As one senior challenged another, "Don't tell me what you've been taught. Tell me what you believe!"

**No Moralizing**

Once pre-evangelization clears the air, the way is ready for the second step — evangelization, i.e., the joyful delivery of the message of the Gospel. Here the catechist must exert every effort to expose in a winning and convincing manner God's plan of salvation as an invitation of infinite love. The student's personal response of love is the goal of the whole retreat.

Fear has no place at TEC. All speakers avoid talking about teenage morals, or sin, or indulging in any of the many forms of negativism with which students have been too long confronted in the name of Christianity.

Effective evangelization requires that the team does not speak for God, "as though they just had lunch with Him". Statements such as "Here's what God expects of you" imply that God identifies Himself with this person, which cannot be, for this person is narrow and weak, full of shortcomings. God must be allowed to reveal Himself as He will, and the student must be free to respond or not. TEC is like Peter's sermon on Pentecost — it breaks forth with the Good News, and then waits for the echo of response. Like the man who speaks his proposal of marriage, it cannot be reasoned or argued — it calls only for acceptance or refusal.

Therefore at TEC there are no lectures or conferences, but rather meditations which are never longer than 30 minutes. Meditations are not argumentative nor aim to convince by

logic, but rather develop in the student a sense of faith, respect, awe, humility, prayer and love.

### Communication through Signs

TEC's whole personal approach, in both its pre-evangelization and evangelization aspects, is based upon "signs". Person (what we are) is communicated to others through signs. God, who is a person in the highest sense, also communicates with us through signs. TEC makes use of four of them: Liturgy, Sacred Scripture, Theology and the Testimony of Christian Living. The daily schedule of TEC gives the teen ample opportunity to encounter these signs in many ways.

On Saturday the mood is that of Lent and the community theme is "to die in Christ." In three meditations the teen is guided to realize that this dying is not for the sake of death but is a real metanoia, a transformation from his weak self to a new life. The day begins with a talk on ideals given by a high school senior. Then the Sacred Scripture is solemnly enthroned, and the spiritual director highlights the theme in a meditation on the "Paschal Mystery". Having pondered the scriptural message of the passage from the slavery of sin to a new life of grace, the teen is ready to consider the sacrament of "Penance as Metanoia and Encounter with Christ", the subject of the third meditation. The liturgical sign climaxes the day in a communal celebration of Penance. After the metanoia has become a reality, each teen renews his vows of Baptism in a paraliturgical paschal vigil service.

Having died with Christ, the teen is ready "to rise in Christ" on Sunday morning. The teen continues to encounter Christ in scriptural and theological signs. Death was stressed in the Saturday meditation, life in those of Sunday. The theme "God, Community of Life and Love" shows the Blessed Trinity as the source of life; "The Christian Life" dwells on the idea of community; and "The Church, the People of God" completes this aspect and prepares the community of teens for the climax of the day — the Eucharistic celebration of the Death-Resurrection of Christ, followed by an agape—a community feast or "party".

On Monday, united in the Lord with one another, the teen is ready to "Go forth in Christ". In the first medita-

(*Continued on Page* 153)

**TEEN CREED**

Don't let your parents down, they brought you up.
Be humble enough to obey; you may give orders someday.
Choose companions with care, you may become what they are.
Guard your thoughts; what you think, you are.
Choose only a date who would make a good mate.
Be master of your habits, or they will master you.
Don't be a show off when you drive, drive with safety and arrive.
Don't let the crowd pressure you; stand for something or you'll fall for anything.

Frater, Arthur Kelly
Divine Word Seminary
Techny, Illinois

# XAVIER'S NEW PRESIDENT

MR. NORMAN C. FRANCIS

For the first time in its unique history, the only predominantly Negro Catholic University in the Western Hemisphere is now headed by a Negro. Xavier University of Louisiana has had three presidents during its 42 years of operation — all religious, all women. The fourth president, named recently by the board of trustees of the New Orleans University, is Norman C. Francis, a Negro layman, who received his undergraduate education at the university he now heads.

The 37-year-old president is no newcomer to the administration of the university, which was established by the Sisters of the Blessed Sacrament in 1925 to offer a Catholic education to Deep South Negro youths denied admission to area colleges. The first Negro to graduate from the School of Law at Loyola University in New Orleans in 1955, Francis returned to Xavier of Louisiana in 1957 to serve first as dean of men, then director of student personnel, assistant to the president, and executive vice president.

President Francis, responsible for Xavier's development program in 1965, worked with Sister Maris Stella, the university's third president, in establishing a 10 million dollar expansion program, which has resulted in five buildings now being constructed, including the first classroom building erected since 1932 on the university's compact New Orleans campus.

The young Negro educator provided the leadership in the development of the New Orleans Consortium, the first cooperative program involving the three Catholic institutions of higher learning in New Orleans — Xavier, Loyola University, and St. Mary's Dominican College.

Although Xavier of Louisiana now enrolls students from 30 states and a dozen foreign countries, 10 percent of whom are Caucasians, the majority of the university's students still come from Louisiana and the Deep South, many coming from families too poor to provide their children education at a private university without substantial financial assistance.

The Xavier administrator has worked closely for a number of years with Plans for Progress, an organization which seeks to fulfill equal employment opportunity in business and industry. He has been active in seeing Xavier of Louisiana graduates employed in all major federal agencies and remains a recruiting consultant for the Department of Housing and Urban Development.

He is currently serving on the New Orleans Civil Service Commission, being the first Negro to serve as a commissioner in New Orleans. He is a former president of the Urban League of Greater New Orleans, and he serves on the Louisiana Commission on Human Rights and Responsibilities, having been appointed by Governor John J. McKeithen. He is associated with the law firm of Collins-Douglas-Elie and is a stockholder in the Saints, the New Orleans' NFL team.

The son of Mr. and Mrs. Joseph A. Francis of Lafayette, Louisiana, the new university president is married to the former Blanche Macdonald of New Orleans and is the father of six children. He is the brother of the Very Reverend Joseph Francis, S.V.D., Provincial Superior of the Western Province of the Society of the Divine Word.

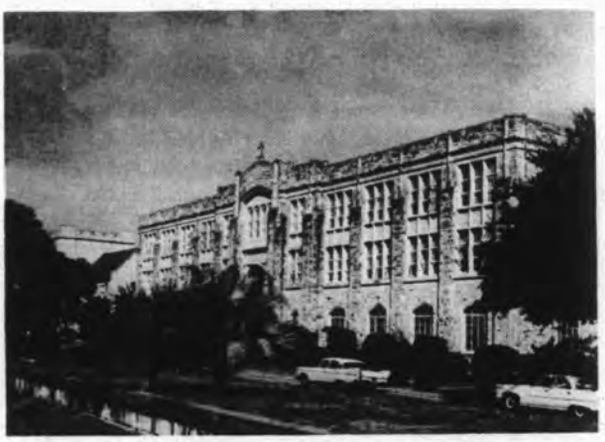
Commenting on why he accepted the leadership of a private, church-related university with a predominantly Negro student body, Mr. Francis replied that he wants "to be where the action is" and believes "there is meaningful action at Xavier." He continued:

"We believe in God. We have faith in ourselves.

"We understand the American system, and we know we must be a part of that system if we are going to live meaningful lives.

"I believe most students are here to prepare themselves for competition in an open society, where they can get their part of the action," he said.

President Francis noted that students want more than an academic and spiritual approach to education. They want a human approach — a commitment to people. He promises a people-oriented administration as he exhorts: "Xavier University is committed to provide the continued educational services needed to right the wrongs, to heal the wounds, to help build the society all of us need."



## Pilgrimage Tour of Africa and The Holy Land

(*Continued from Page* 146)

cession formed in front of the Grotto and proceeded in and around the entire grounds of the Shrine. It is difficult to describe in words the beauty of thousands of persons with lighted candles in this magnificent procession singing praises to Our Lady. Indeed, it was a sight to behold and an occasion to remember, so much so, that we returned the next evening to watch from a higher vantage point. The illumination from the thousands of candles made it possible to take pictures without using a flash.

On Friday, September 6, after an early concelebrated Mass in the outside Shrine of St. Bernadette, we visited the Crypt, the upper Church, the Grotto and the Chapel of Confessions.

Later on, we went on an extensive tour of all the places connected with the life of St. Bernadette, i.e., her family, home where she was born, the farmhouse where she spent much of her childhood, the hills where she tended her sheep, the country church where she received her first Holy Communion. Returning to the Grotto on the site of the apparition, we made the Way of the Cross into the hills.

Time was now fast running out on our trip. On Saturday, September 7, at 8 o'clock, a.m. we began our journey home: from Lourdes to New York. I returned to New Orleans tired but so happy and full of the many wonderful memories of people and historical things I had been privileged to encounter in this never to be forgotten journey.

Thelma P. Lombard

**Two new offices were added to St. Paul's Rectory, Baton Rouge, La. The space was formerly a car port.**

**A section of the delegates to the recent Province Assembly held at Divine Word Seminary, Bay St. Louis. Rev. John W. Bowman, S.V.D., Provincial, is seen at the extreme right in the picture.**

**Brothers Richard Bantz, Noel Bowers (from the Southern Province) and Joel Gurat, S.V.D., give religious instructions at Livonia Center, New York.**

## Teenagers Encounter Christ

(*Continued from Page 150*)

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### A Living Christianity

One of the most powerful and effective elements of the TEC experience is the sign of Christian living — the example and witness of the speakers. What is said is important, but the dedicated lives of the speakers as Christians make a deeper impression. Apart from this individual witness of the laymen who make up the TEC staff, students will tell you that they learn most of all from the other seniors with whom they sit at table for the three days, and with whom they discuss for long periods after each meditation.

Immediately after the final meditation, the students from the same school meet to discuss ways in which they can implement TEC in their school or parish. And by so doing, they themselves become the fourth sign — witness to a living Christianity.

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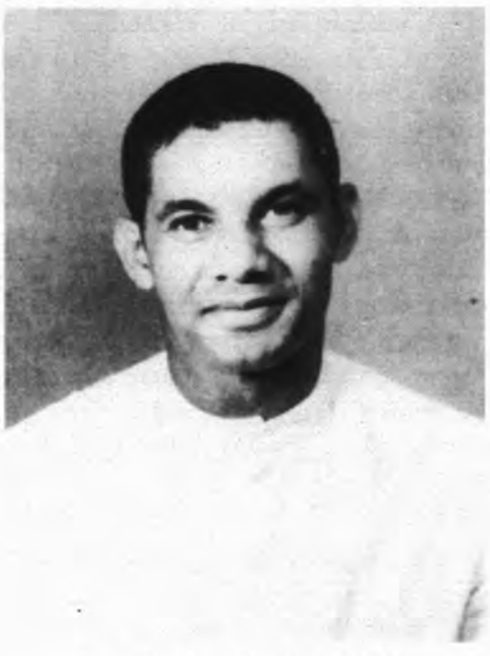
## BROTHER STEPHEN DORSEY CELEBRATES SILVER JUBILEE



Bro. Stephen Dorsey, S.V.D.

Brother Stephen Dorsey, S.V.D., veteran Divine Word Missionary on West Africa's Gold Coast, observed his silver jubilee as a Brother in the Society of the Divine Word, November 1, 1968. On leave from his mission post at St. John's College, Effiduase, Koforidua, Ghana, Brother Stephen is studying at Coady International Institute, St. Francis Xavier University, in Antigonish, Nova Scotia.

Born in Washington, D. C. Brother Stephen is the son of the late Joseph and Augustine Dorsey, who were members of St. Vincent de Paul parish. His only sister, Mrs. Thomas Jackson, lives in Washington, D. C. at 1813 Independence Avenue, S.E.

After graduating from St. Vincent de Paul grammar school in 1940, Brother Stephen began his training with the Society at the Bay St. Louis, Mississippi Seminary. He pronounced his first vows in 1943 and made his final profession in 1949 at Bay St. Louis. He was active at St. Augustine's Seminary as secretary from the time of his first profession until receiving his mission assignment to Ghana in 1953.

Before returning to the United States last year for further study, Brother Stephen was serving with the Accra (Ghana) Catholic Press.

Bro. Stephen

Father Elmer S. Powell, Divine Word priest from the Baton Rouge parish of St. Paul the Apostle, conducted a three-day retreat at the Cenacle Retreat House in Metairie, Louisiana, Friday November 1 to Sunday 3, for young business women.

Long active in social and ecumenical work, Father Powell has recently been named executive director of the Department of Social Responsibility for the diocese of Baton Rouge, and is immediate past president of the area ministerial association, comprising Protestant, Jewish and Catholic clergy. At present he also serves on area councils for alcoholism and tubercu-

# VINWORD MISSION TRAIL

Rev. Francis Wade, S.V.D.

losis and respiratory diseases, works with a youth group and on the committee for special education for the East Baton Rouge civil parish school board.

A Musical Evening with the Metropolitan Ensemble, which included classical gems, pop tunes, Broadway melodies — Roger Williams — Bach — Brahms — Beethoven, was sponsored Tuesday, October 8, 1968 for the St. Paul the Apostle Catholic Church's Community Center Fund.

Brother Lucius Guillory became associate instructor in Domestic Arts at Holy Rosary Institute, Lafayette, La.

*Divine Word Seminary, Bay St. Louis, Mississippi* — Two pioneers in the work of the Southern Missions are currently making their home at Divine Word Seminary of St. Augustine. Rev. Francis Wade, S.V.D. and Rev. Leander Martin, S.V.D. are by no means on the inactive list. They are regularly seen contributing their talents to the community and are an inspiration to the seminarians.

An eight week seminar on Alcoholism given by the Committee on Alcoholism, New Orleans, began at Divine Word Seminary's Sy Rosenthal Gym on Dec. 5.

*Our Lady of Perpetual Help Church, Belle Chasse, La.* The parish celebrated a Mass of Thanksgiving on November 27 marking the 40th anniversary of its foundation. During those years there were 1706 baptisms, 438 marriages, and 321 funerals. The present pastor at OLPH church is Rev. Stanley Gootee, S.V.D., and he is assisted by his associate Rev. Andrew Masters, S.V.D.

Rev. Leander Martin, S.V.D.

THE FATHERS, BROTHERS, AND SEMINARIANS OF THE DIVINE WORD SOUTHERN MISSIONS EXTEND TO ALL — OUR READERS, FRIENDS, AND BENEFACTORS — A BLESSED CHRISTMAS SEASON. MAY THE PRINCE OF PEACE BRING YOU PEACE, JOY, AND HAPPINESS THROUGHOUT 1969.

*by* J. R. Ralph Casimir

Well nigh two thousand years
This Day the Savior came to save
The human race from sin and woe.
He loved, that man, like Him, should love.
He served, that man, like Him, should serve.
He gave Himself a victim on the Cross—
A noble example of sacrifice—
For the ingrate does this suffice?
Does man heed the call of service?
Is man imbued with the spirit of sacrifice?

O God, praise be to Thee on high,
Do give to men Thy Peace for aye
Whate'er we do, where'er we go,
Keep us ever from sin and woe.
Let Thy good grace with us remain,
Peace and goodwill forever reign.
Let wars now cease and love remain,
And sweet will be the glad refrain:
"Glory to GOD in the highest,
"On Earth, Peace to men of goodwill!"

INTENTIONAL SECOND EXPOSURE

THE FATHERS, BROTHERS, AND SEMINARIANS OF THE DIVINE WORD SOUTHERN MISSIONS EXTEND TO ALL — OUR READERS, FRIENDS, AND BENEFACTORS — A BLESSED CHRISTMAS SEASON. MAY THE PRINCE OF PEACE BRING YOU PEACE, JOY, AND HAPPINESS THROUGHOUT 1969.

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